

THE
CHINESE RECORDER
AND
Missionary Journal.

Vol. XXII.

SEPTEMBER, 1891.

No. 9.

*What is the Best Practical Training we can
give our Theological Students ?*

BY REV. CHARLES SHAW.

I TAKE it for granted that we are all agreed that training students is an important adjunct in mission work. It seems to me there could not be any more responsible work given to a man to do ; this, though, is not generally the view which our Home Committees entertain ; they are disposed to think that itinerating work is more scriptural and more effective ; fixing their minds on such passages as "Preach the Word," "Be instant in Season and out of Season," "Woe is me if I preach not the Gospel," etc., etc. ; they are willing to send out as many men as they can procure for extension work, but they seem to grudge both the men and the means for the educational department. Now I do not wish to undervalue in the slightest the work of the itinerant missionary ; it is a noble and a grand one ; but, at the same time, I believe, that the foreigner is of very little use in itineration, unless he is accompanied by one or more of those native brethren who have been trained by the educational missionaries. The Rev. H. H. Lowry, of Peking, in his paper delivered at the Shanghai Conference, made the following remarks on this subject ; he had been referring to itinerant preaching. He says : "Another condition of success in this form of work is that the missionary should be accompanied by a number of well-trained native preachers. This I consider of great importance in securing the best results. The advantages are many. The character of the Chinese is such that a foreigner cannot easily gain their confidence. Suspicion, pride and conceit, combine to keep them aloof. That a foreigner will travel through the country at his own charges, preaching and distributing books, without some

hidden or selfish motive, either personal gain or the accumulation of merit, is scarcely a possible conception to a Chinaman; and it seems to be a part of the constitution of this people to use a middle man on every transaction, serious or trivial, and we cannot afford to ignore this fact when we desire to win souls. No matter how much we should prefer the direct, manly method of standing up face to face to state an objection or make a request; that is not the way things are done in this country. It is a waste of time and energy to quarrel with the conditions or attempt to change the custom. Where no moral principle is involved, success is surest along the lines of conformity to native methods."

With regard to the practical training of our theological students, I have arranged my thoughts under a few headings. I might just say in passing that we ought to be careful in selecting our students; very often the educational missionary has nothing to do with this; the material is chosen for him, and he is asked to make the best of it. Candidates ought to be well tested before they are admitted into the various theological colleges. The rule of the C. M. S. is that they shall have been voluntary workers for at least three years; they must show some aptitude for preaching; and must be willing to endure hardness; and even after all these precautions are taken, some, on closer knowledge, will be found to be lacking in many things which are necessary in faithful and devoted workers. We ought to put it down as a *sine qua non* that, as far as we can judge, our students are converted men, men who can say like St. Paul, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." Such men God will use, whether their talents are many or few.

I. My first point is that we ought to give our students a good training in the Word of God. We know how ignorant our Christians are; few of them are able to read, and those who can read are not able unaided to understand the hidden mysteries of the Word. Now if the catechists or teachers are ignorant of this Word themselves, how can they teach the people? We have so many helps to the study of the Bible which we can read for ourselves, that if we are ignorant, we are without excuse; but the Chinese have not these helps. Consequently it devolves on us as a sacred duty to try and give our students a good drilling in the Bible. From what I have said I think it will be seen that if our students are to be faithfully taught the Scriptures, they must have a foreigner to teach them. However imperfectly he may speak, I am sure he can do this part of the work far more efficiently than any native can. I have often been told by our Christians that it is useless to ask the

natives to teach the Scriptures yet; they have very few commentaries to read, and consequently cannot throw any light on many of the abstruse points which are in the Bible.

Most of our students, when they come to us, have had very little previous training; they stay with us for a period of three or four years; if we are to give them a systematic scriptural training during their residence in college, we cannot afford much time for other branches of study, and although it is most desirable that they ought to be cultivated and educated men, yet for the present it seems to me that we must be content if we can succeed in giving them a good practical knowledge of the Word of God: "Besides it is true of the Bible as of no other book that its study is itself an education. He who knows it well can neither be unintelligent nor uncultured. And it affords extraordinary opportunities for the teacher, even as regards general knowledge. The vast range and variety of its subjects make it, in competent hands, the most suggestive and interesting of all books, even apart from its higher claims." By-and-bye as our training schools turn out young men who have got a comparatively good education and are conversant with their Bibles, we may hope that they shall be able to take up a wider curriculum and shall receive a more finished education.

II. Our students ought to be trained in the art of street chapel, and open-air preaching. Both of these are very important, and are exceedingly helpful when they leave our colleges and are appointed to district work. The complaint is often made that our students are unable to preach to a heathen congregation; they become flurried and excited, lose their heads in fact, and are able to say little to any purpose; practice makes perfect, and in order to give them facility in speaking and readiness in answering objections, they ought to be systematically trained in this kind of preaching. Open-air preaching must have been largely practised by our Lord. John the Baptist preached in the wilderness of Judea, and after Christ's Ascension, His disciples went everywhere preaching the Word: open-air preaching, too, has been practised for centuries by the Chinese; crowds will gather together to hear a man explain the classics; and I myself have seen a large crowd gathered in one of the principal streets of the suburbs of Foochow to hear a man reciting some poetical effusions long after midnight. This kind of preaching has the two-fold advantage of giving nerve and fluency to the students and also of disseminating the life-giving word. I have not myself had much experience of open-air preaching with our students; we have such a large number it would not be practicable to take them with one when itinerating, besides it would be a very serious interruption to their studies. Rev. J. C. Hoare, of Ningpo,

has been able to do a good deal of this kind of work and with very marked results. He has only some five or six students altogether ; these he takes with him in his boat ; the mornings, I believe, are spent in studying, and the afternoons to preaching and house to house visitation. Of chapel preaching I have had a good deal of experience, and I am sure it is a most wholesome training for our men : one sees how they improve week after week ; besides, this kind of preaching must tend to counteract the deadening influences of study. Crowds of people are gathered together, all "without God and without hope," and one's heart is drawn out towards them. Truly "in watering others we are abundantly watered ourselves." As the students repeat over and over again the simple story of the Cross, it must take a greater hold of their own hearts and tend to deepen their own spirituality of life. Both in open-air and chapel preaching it is necessary to combine the "wisdom of the serpent" with the "harmlessness of the dove." If possible older catechists ought always to accompany these preaching bandsmen who are ready in argument and have some literary standing ; the stores of knowledge which the students can accumulate, in listening to these, will be exceedingly helpful afterwards when they are battling with heathenism alone.

III. I would say we ought to teach our students the art of singing. Psalmody, according to Geike, was one of the principal studies in the "Schools of the Prophets." If singing played such an important part in the tabernacle and temple services, it is meet and right that it should form an integral part in our services now. We all know the wonderful effect music, when well rendered, has on ourselves ; probably there is nothing so elevating, so exhilarating, and nothing which draws us nearer heaven. In heaven, we are told, the redeemed "sing the song of Moses and the Lamb," and then, too, in vision the beloved apostle saw "the harpers harping with their harps." Wonderful blessings have attended the singing of Sankey, Philip Phillips (the Singing Pilgrim) and of others too numerous to mention. As the surging masses have listened to those wondrous strains, all hearts have been softened, and many a troubled anxious one has had his fears removed, and his perturbed spirit has been hushed into an eternal calm. Why should it not be so in China ? Why has God given the Chinese their vocal powers ? Is it not that they may be used in His service ? And, although, at present Chinese music is not the sweetest sounds one can hear, yet with cultivation the Chinese can be made singers, and it is well worth the effort. As an exhilarating and ennobling exercise, I would say, teach our students music, and also as a means, and a very valuable means, too, of evangelizing the heathen. I believe singing ought to be taught to our students.

I know some people object to sing hymns to a heathen congregation, but I confess I can never see anything objectionable in it. We invariably begin our preaching services in the city with a hymn; while the hymn is being sung, a number of people gather, then we preach the Gospel to them: and if after a time we see the attention flagging and the people preparing to take their departure, we sing again, and always with very salutary results.

IV. I would say our students ought to be encouraged in house to house visitation, and also in visiting the sick. Paul not only "taught publicly," but also "from house to house." In this way people can be dealt with individually, objections can be refuted and help can be given to those who have difficulties in accepting the Christian religion; care, of course, ought to be taken not to violate any of the rules of propriety, conversations (unless under exceptional circumstances) being held only with the male members of the household. With regard to visiting the sick there are ample opportunities in Foochow in the various hospitals, and every facility is given by our doctors for doing so. The Chinese are not naturally sympathetic; they take very little interest in people outside their own family circle. We ought to try and infuse some of this disinterested love into their hearts.

We ought to teach them by example to be patient and loving, unselfish and long suffering. Some of our Christians prefer that their relations should die alone and unattended rather than that they themselves should run any danger from infection. The Master's Words, recorded in Matt. xxv: "I was sick and ye visited me," "Inasmuch as ye did it unto one of these my brethren, ye did it unto me," ought to be a stimulus to us all in this matter.

V. I would say there should be a weekly sermon; the students in rotation preaching on a given text. While open-air and chapel preaching will teach them how to deal with the heathen, this kind of preaching will help them in their pastoral work; they will, in this way, be taught to build up and edify the Christians. Such sermons ought to be criticised in a kindly manner, and here, I would remark, that if the foreigner is indispensable as a Bible instructor, he is also indispensable as a sermon criticiser. Chinese teachers will not criticise; they will supplement the sermon with long effusions, but will rarely give any practical hints. The style, composition and doctrinal inaccuracies must all be pointed out by the foreigner; this, if done in a friendly way, will be helpful and guard them against repeating the same mistakes.

One might refer to punctuality, cleanliness and orderliness as also being important matters to teach our students, and intensely practical ones, too; it is hardly necessary for me, though, to say much

on these heads, but merely to refer to them in passing. Chinese are not punctual; they have little idea of the value of time, we ought to be scrupulously careful to keep all appointments at the time fixed. We ought to begin our classes exactly at the hours arranged. We ought to be neat in our persons and orderly in our habits. I believe all these things are very practical; they are a training and disciplining, and it is hoped our students may thus be led to "redeem the time" and may be imbued with a desire to do things decently and in order. In conclusion I would say that the life of the teacher will also be a practical training for our students. It will be an "object lesson" every day. How careful then we ought to be, and our constant prayer should ascend to God to help us "in all things, to show ourselves patterns of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned." When we remember the character of the ideal teacher, as portrayed in the native classics, it is enough almost to overwhelm us with the greatness of our responsibility. The ideal teacher is thus described: "He is entirely sincere and perfect in love; he is magnanimous, generous, benign and full of forbearance; he is pure in heart, free from selfishness and never swerves from the path of duty in his conduct; he is deep and active, like a fountain sending forth his virtues in due season; he is seen and men revere him; he speaks and men believe him; he acts and men are gladdened by him; he possesses all heavenly virtues; he is one with heaven."

Another thing I would say to all of us, Let us not be downcast. Our work may seem to move slowly; we may think we are making very little headway against the great mass of heathenism around us. "Assuredly, this religion of human nature is still a strong citadel entrenched behind the formidable forces of pride and passion, prejudice and ignorance. Yet the walls of the fortress have numerous weak places, which the wise missionary, armed with the still more powerful forces at his command, will endeavour to discover and quietly undermine. By patient and quiet working we must win the day. With man speed and rapidity of action are supposed to be the chief evidences of progress and the chief factors in success. The evangelist, on the other hand, is a worker for God and a fellow-worker with God, and ought not to be discouraged with the tardy advance of the truth which he advocates. We may have our moments of despondency, but we have only to look around and observe that God works everywhere throughout His own universe by slow and almost imperceptible processes. The ripe fruit falls down from the tree in a second, but its maturity is not effected without a whole year of gradual preparation."

Mahomedanism.

(修典索引, a Review.)

BY REV. C. F. HOGG.

III.

SOME of the concluding chapters are peculiarly interesting, and I shall give a brief *resumé* of them. One is devoted to sacrifice. The animal offered, large or small, according to the family, must be straight-horned and otherwise perfect. The presence of every member of the family is required, and prayer is to be made that the sacrifice may be accepted, even as was Abraham's. Then the animal is to be divided into three portions—one for the poor, one for relatives and friends and one for the family's own use.

The meaning of the word sacrifice (transliterated 古兒巴你) is 'approach' (一近字). "Approach to what? Approach to God. And how may God be approached? By subduing all desires and all selfishness, so that the heart may be cleansed from every stain and approach the Lord as at the beginning." Abraham's was the first sacrifice, and it was offered in this spirit.

The duties of parentage are next dealt with. First a name (經名) must be given to the child. Within seven days after the birth, if the family is rich, a sheep must be slain—two if the child is a boy—and guests feasted and the poor fed with its flesh. The name is to be selected in the following manner: The father, standing up, holds the child with its face toward the West and repeats the Paukeh (a prayer) twice; first in the child's right ear, and then, more loudly, in its left. Taking a copy of the Koran he repeats two other prayers, and turning over any seven pages from the seventh word of the seventh line of the seventh page, gives the name.

When the child is four years and four days old, he is to be taken to the school to read a portion (一頁) of the Koran, that his intelligence may be estimated. At seven he is to be taught to worship and is circumcised. At eleven he is to be taught more fully, and at puberty the doctrine of the knowledge of God is to be clearly explained to him; he is to kneel toward the West, and stretching out the second finger of the right hand, is to repeat the Words of Witness. The age of puberty is fifteen for the boy, fourteen for the girl, though other evidences occurring when they are younger, or the fact that the doctrine of the knowledge of God is thoroughly understood, may be accepted as proof that that stage has been reached. Then the children must be mated.

The social customs of a people are always interesting, consequently the chapter devoted to marriage would bear translating. What follows is something less than translation, something more than *resumé*.

In the first place thanks to the Lord and to the Holy Prophets are to be recited to the desired bride's family, for the union can be consummated only if it accord with the will of God, the doctrines of the sages and the rules of the virtuous and learned. Then must the matter be considered at a feast that the willingness of both parties be made evident. There should be neither secrecy nor compulsion, neither carelessness nor hurry. At the betrothal four things must be borne in mind. First, after the marriage is completed, the pair are to dwell together in harmony, and save for offences against the laws of the religion, the husband must not scold his wife. Second, within the first year the husband may not go on a long journey. Third, if he wishes to remove, he must consult his wife. Fourth, if after a time the husband desires to take a concubine, he must first beg his wife's consent (討妻的首肯).

Suppose, then, that it is desired to bring about a match between Mr. Chang's son and Mr. Li's daughter, her father's consent must first be obtained, and then that of the intending bridegroom's father. Then must the bridegroom's own consent be asked and given, and when this is done, a piece is to be recited, expressing gratitude to God for bringing about an auspicious marriage. Instructions for the wedding are then to be issued according to the social status of the contracting parties, for that is of the Lord's appointment. Said the prophet, "Marriage is a matter, concerning which I have received the Lord's decree: Whosoever rebels against it belongs not to my religion, for most certainly the Lord has enjoined marriage and forbidden adultery and kindred sins. Bride and bridegroom are alike the Lord's servants." The prophet has said further, "On your marriage and your descendants depend the spread of our religion. May the Lord sow the seed of concord in both your hearts." After this has been read in their hearing bride and groom must beseech forgiveness for themselves and for their relatives.

When the two retire each must enquire of the other carefully concerning Iman. Should either display ignorance, he or she must be diligently instructed before the marriage may be consummated. For the marriage relation is the foundation of society, and if the contracting parties, or either of them, does not understand Iman, how can their descendants, however numerous, follow the true doctrine. "Beware! Beware!"

After marriage death is dealt with. Broadly speaking the last rites are ten in number. 1. At the approach of death the Iman is

to be recited. At this hour the whole life comes to fruition, the past and the future meet. Here loss means eternal loss, and gain eternal gain. With what care shall we proceed. 2. A will is to be made, giving directions for such distributions as are necessary to make up deficiencies in worship and fastings and to satisfy all vows. 3. If alms have not been fully dispensed, or if there are outstanding accounts, let directions be given for their discharge. 4. (A transliteration) washing the corpse. 5. Preparation for burial and invitation of guests. 6. (A transliteration.) 7. Rites at the grave. 8. Alms-giving for the deceased. 9. On the evening of the burial prayers to be read and worship performed for the deceased. 10. On the seventh and fortieth and one hundredth days and at the completion of the first second and third years after death and on the anniversaries of birth and death, prayers are to be recited and alms distributed.

Birth and death alike are of the Lord's appointment and can neither be delayed nor hindered. Father, mother, wife and children must learn to acquiesce, not cherish feelings of resentment, for if resentment be allowed a place for a moment, Iman is injured; hence the necessity for extreme care. If one's heart grieve for his parents, he can perform rites, read prayers and distribute alms for them, honour all their behests and beg forgiveness for them of the Lord.

The succeeding chapter contains directions for making up the deceased's deficiencies in worship and fasting. This is done by the distribution of wheat, measured according to the kiau-kwei-kin (教規筋), which weighs twenty-six ounces (Chinese.) False oaths are expiated by the liberation of a slave or by a gift of clothing or food to ten poor people; we are warned, however, that the recipients of this bounty cannot make reparation for the deceased's shortcomings; alms-giving is but a means of beseeching remission of sins from the Lord. Worship is the pillar of Islam, defalcation is no light matter; hence these punishments, which to an outsider appear to fall upon the wrong shoulders!

The last offices for the dead are described with great minuteness. Whilst they are being performed the Iman sits on an elevated seat and recites prayers in a low tone. In the case of those who die other than a natural death, all these are to be dispensed with. The bodies of children are to be treated as the bodies of adults.

The sixth item referred to above as a transliteration is the coffining of the deceased. Whilst it is being done, the Iman recites a prayer as the hands and head are alternately raised and lowered. In the absence of an Iman the person in charge of the obsequies may act for him. In these prayers forgiveness is sought for all

living and dead, young and old, male and female; that the living may live in Islam and the dying die in Iman.

Should there be more than one corpse, the rites for the whole number may be performed at once. If one be a woman, her body is to have the upper place; the bodies of the men to be nearer the priest. Still-born infants (未出聲死者, 'dead without crying') are not to be named, but simply buried in a piece of cloth. Children dying after birth, are to have a name given them, and the rites are to be performed for them as for adults. In the case of a person dying away from home, his family must perform the rites on receipt of the news.

At the funeral the body is to be carried out of the house head foremost, but on the way to the burial ground, feet foremost. On arriving at the grave no one may sit down before the body is lowered into the earth, and if the corpse is that of a woman, no person may look upon it, as it is transferred from the coffin.* In the grave only her own blood relations, preferably her sons, may arrange the body. As it is lowered into its last resting place, a prayer for forgiveness for the dead is to be recited by all present.

The grave itself is to be dug out like a bed, with an earthen pillow, and must be three feet high, to afford room for the deceased to sit up. After heaping some spices within, the body is to be lowered into the grave in the same position as that in which it has been kept hitherto, i.e., with its head to the North and its face to the West. Head and feet must be unloosed and the face uncovered. Three pieces of earth are to be put on the right side of the body—one at the head, one at the feet and one in the middle. In covering in the grave, which is to be left hollow as above mentioned, burnt bricks may not be used. Whilst it is being closed other prayers are to be recited.

The top of the grave must be square and is to stand five inches high, lest the locality be forgotten. Or, if preferred, a stone may be erected, but no name (名) is to be engraved thereon. When the place of interment is subsequently visited, on the way thither, the whole heart and mind must be given to earnest prayer for the forgiveness of the departed. The grave must be approached from the West and a salutation be made to all the dead. Then, sitting down, the prayers may be repeated; that finished, a position is to be taken up on the East of the mound facing the West, where, sitting again, another prayer is to be said. The concluding chapter recapitulates twenty rules for ensuring the acceptance of worship: 1. Sincerity of purpose, not seeking a name amongst men. 2, 3, 4,

* It will be remembered that Mahommedans do not bury the coffin.

Purification of person, clothes and place. 5. Burning of incense.* 6. Propriety in sitting and kneeling. 7. Heart, eyes and mouth to give undivided attention. 8. The prayer for absolution to be recited first. 9. The 'Praise of the Prophet' to be recited three times. 10. Transliteration of titles of three prayers. 11. Every letter and every sound to be read and uttered distinctly, neither slowly nor quickly, nor may tricks be played with the voice. 12, 13, 14. Rules to be observed when certain letters are met with in recitation. These are given in Arabic. 15, 16. Rules to be observed when such words as a 'God,' 'Mahomet,' 'world to come,' 'grace,' 'covenant,' 'punishment,' 'fear' and several others are met with. The remainder give directions about certain prayers and so forth. To be able to dispense with the book at worship is to attain to a good degree.

* The writer has never seen or heard of incense burnt (焚香) in a mosque in China.

Collectanea.

HEATHENISM DEGRADES WOMEN.—When Mrs. Armstrong, laboring among the Telugus, sought a winding-sheet for a dead woman, she was asked: "Was she a saint or a sinner?" The question meant: was she married or a widow; if a widow, she would not be buried in cloth of such quality as if living with a husband. And when she asked one of the many sects of Hindus if there was anything on which they agreed, he said, "Yes, we all believe in the sanctity of the cow and the depravity of woman."—*Christian at Work.*

* * *

WORSHIPPING THE CREATURE MORE THAN THE CREATOR.—Leaving that village I had to pass near another large place, and being tired, was very much tempted to leave it untouched, but the folly of coming ten thousand miles to deliver my message and then going home again without delivering it, flashed up before me, and I at once turned into the place. I there met a very interesting man, a man who professed deepest love and reverence for all good men, and who, when I twitted the villagers with worshipping a 'foreigner' (viz., Buddha), at once defended them by declaring his willingness to worship myself as one who went about to do good. I left him some tracts and showed him the folly of such worship, whereby they worshipped the creature but neglected their Creator.—[*Rev. Herbert Dixon, in Shansi Province.*]

SUPERSTITION ABOUT THE SOUL.—Our woman, Mrs. Chang, has been very ill with her chest since she went out one wet day. To-day we received a message to ask whether her daughter might come to our compound to “call back her mother’s soul.” It seems that the Chinese imagine that a fright can cause a person to lose one of the three souls which each person is supposed to possess. One day Mrs. Chang was carrying little Colin in our court-yard, when she tripped, and was much startled, lest baby had been hurt. He was not, but she thinks that then one of her souls dropped out, and has been wandering about ever since; therefore she has been ill. Of course we firmly refused, as kindly as we could, to have any such ceremony in our court-yard. But our hearts are saddened to think of a woman who has heard the Gospel so long being still in so great darkness.—[*Miss M. Graham Brown, in China’s Millions.*]

* * *

SUTTEE IN CHINA.—A case of suttee, which is unusual now in China, although it is regarded as a very great virtue, is reported from Foochow. The victim was a young woman, whose husband died of leprosy early in the year. She was childless, and had none but distant relatives to depend upon for support; she had, therefore, she said, no alternative but to commit this act of self-sacrifice, and as soon as her decision became known, grand banquets were given in her honor, and these she attended and enjoyed, as though there were no sequel. At the appointed time she ascended the scaffold, where the elders of the town made reverences before her, as before a saint, and then at a given signal she strangled herself, in view of the applauding crowd. A royal tablet, extolling her virtue, will shortly be placed in their temple.—[*Missionary Journal.*]

* * *

VAIN IN THEIR IMAGINATIONS.—In a land where newspapers are only beginning to be known, we look to the walls about the city gates and vacant places to see the thoughts of the people. Numerous placards cover the walls, some in writing, but most of them printed. Many benevolent individuals have had prescriptions for the cure of the disease printed and posted on the walls. Here is one professing to come from the oracle in a certain cavern; here is another purporting to be from the god of thunder; here the recommendation of a certain physician who has wrought wonderful cures; here a Buddhist placard, taking advantage of the excitement, to exhort men to practice fasting to avert the wrath of the gods, and here and there satires and attacks on the medical fraternity for not being able to check the disease, while advertisements of quacks and

drug shops, vaunting their medicines, appear on every hand. The other day the acting provincial treasurer put out a proclamation, saying that the epidemic was caused by bad water in the wells, and saying that he had provided 1000 wooden tanks in various public places and would have them filled with pure water, so that the people could have a supply. But the people are not satisfied with posters and placards; numerous processions have gone through the streets by day and night, in order to drive off the evil spirits that cause the epidemic. A large bell, from a famous temple, has been taken in procession through the streets, that the demons may be frightened away by its noise. Impressions of the inscriptions on it have been taken by rubbings, and these are sold as amulets and charms to ward off the disease. Charms of various kinds are sold for the protection of the person and the dwelling. Lions and dragons, with hideous mien and constant contortions, are paraded through the streets with drum and gong, and are welcomed as they pass with volleys of fire-crackers from shop and dwelling. Pilgrimages to temples go on and idols are carried through the streets in procession. The people seem at their wits' end.—[*Dr. R. H. Graves, of Canton.*]

* * *

A VAIN SEARCH FOR HAPPINESS.—The *Hupao* relates that some days ago a bundle was found on the river bank near the French Bund and was taken to the French Mixed Court magistrate. It contained a monk's wearing apparel and a scroll of yellow paper, on which was inscribed the following:—"I am of good family and was educated to become one of the *literati*. But misfortunes came, of such a nature, that life became empty and tasteless to me. Many sins were on my conscience, which never seemed serious to me until I carefully examined them. I pondered over the road I ought to take, and I decided on repentance. Shaving my head and taking the cowl, the seclusion of a monk's existence suited my purpose. In a temple on top of a mountain I stayed for many years, praying to the gods for forgiveness and becoming oblivious of the busy world below my feet. I thought I had found the true happiness. I was indeed happy—free from anxiety, care and worldly thoughts. One night I had a vision. The assembled gods told me to go westward to find the truth and true happiness. For two long years I toiled along through many provinces, sleeping anywhere, without shelter from rain, snow, sleet, dew or frost, and living on charity. Many a time I was ready to give up, but I persevered, knowing that true happiness could only be derived from intense suffering and hardship. I reached Shanghai only a few days ago, weary and sick, both in body and mind. Everywhere I was ordered off; begging being for-

bidden. Where is the West? Where is the true happiness? May the gods have pity on me! I can go on the pilgrimage no longer. Life ceased to have any charm for me ever since the catastrophe of long ago. To the waves of the Whangpoo I commit my earthly body; my soul may fly whither it will. Farewell to this cruel world!" The unfortunate monk's body was found in the river on Sunday.

* * *

MULTUM IN PARVO.—In some parts of the Shaowu district the farmers have the custom of offering up the "first fruits." This is known here under the name of the *Shang-sin* (嘗新.) Recently while putting James into the Romanized Shaowu colloquial, I explained to my teacher the literal rendering of Jas. i, 18 latter clause and asked him if it could be put into colloquial. He gave me the following: 使我們在他所造的萬物裏爲新出獻供的粟米. This expression has a clear and definite meaning here, as much so, nearly, as the expression "first fruits" had to the Israelites.

For the expression "availeth much" in Jas. v, 16, the teacher preferred 頂見工 to 大有力量. It is very good Shaowu colloquial, but may not be as good mandarin.

The mandarin sign of the future is *huei*, which is represented by the character 會. Williams, in his dictionary, gives an ingenious explanation of how this word came to be the sign of the future, but there is another explanation. Here in south China there is a word used as the sign of the future, which is common to a number of dialects. At Foochow it is spoken *ai*⁷, at Shaowu it is *hie*², south and west of Shaowu it becomes *hai*. These are all evidently different forms of the same word. In some of the T'iu-chin¹ and Kiangsi dialects *nei* is the sign of the future. This latter is easily identified with the mandarin *huei*. Can we find any warrant for identifying these two with the others? At Foochow 惠 and several other words are read *hie*, but are all read *huei* in the mandarin. These words substantially bridge the chasm. Other cause might be adduced.

In a large part of the Shaowu prefecture and adjoining regions in Kiangsi aspirated *t'* is changed to *h*. T'ien (天) becomes *hien* and 天竺 T'ien-chuh (Hindoo) becomes *Hien-tu*.

We often employ a mason from L'u-k'ü¹ Hsien in Kiangsi, in whose dialect this change of *t'* to *h* exists along with the change of *h* and *s* to *hs* before *i* and *u*. One day he asked me for some *hsieh-hsien*³, and I had to think two or three times before I perceived that what he wanted was *t'ieh-sien*, i.e., iron wire—two characters for iron—鐵 and 鉄. In the former the phonetic seems to be *hai*, theatre, pronounced *hi*³ at Shaowu and *hie*³ at Foochow. In the second it is

失 *shih*. The above mentioned peculiarities perhaps give us a clue as to why characters, variously pronounced *hie*, *hi* and *shih*, came to be used for a word usually pronounced *t'ieh*.

Why should the word for cup, *pei* 杯, be represented by a character made up of 木 *muh* wood, and 不 *puh*, not. The ancient sound of *puh* (不) seems to have been *put*. In the Shaowu dialect final *t* has changed to final *i* and *put* has become *pei*. The Shaowu people are largely descendants of immigrants from Honan. They claim that back in the Sung dynasty Shaowu was an important literary centre and produced officials and statesmen of the highest rank. The manner in which the peculiarities of the Shaowu and other neighboring dialects explain some of the anomalies in the use of phonetics in the classical, tends to confirm the truth of their claim. Butchering, wine and soi-making and silver smithing are the only trades the people of Shaowu city engage in. Carpenters, masons, blacksmiths, shop-keepers, etc., all come from abroad.

Most Chinese cities have a poetical name. Foochow is called 榕城, *i.e.*, Banian city; Shaowu is called the Ts'ian⁵-ch'ing⁵ (樵城) or wood-gatherers' city. Quite a large proportion of the inhabitants get most of their living by gathering wood and selling it to the outside traders, etc.

The Chinese also sometimes have sportive or opprobrious names for the people of certain regions. In this part of Fuhkien there are many Kiangsi men, and one could hardly offer them a worse insult than to call out *Hia⁵-ma⁵*, toad.

There are many immigrants from south-eastern Fuhkien, in the Shaowu prefecture. The south-eastern prefectures are known as the *Hia-fu* (下府) and these immigrants as the 下府人. Their own pronunciation of these words is *Ha-fu-lan*, and this *Ha-fu-lan* has become current as a name for them, even among those who cannot speak their dialect.

At Foochow the people are superstitious about any one dying in the house. It takes a large sum of money to hire them to allow a stranger, dangerously ill, to be brought into the house. At Shaowu, on the other hand, the people are superstitious about births. Money can hardly hire a native to let a pregnant woman move into his house. The Shaowu people are not specially superstitious as to deaths in the house, nor the Foochow people as to births.

Near Shaowu the road to Kiangsi passes along the foot of a hill called by the Chinese a *chung-shan*, *i.e.*, "bell hill." Where the bank slopes up from the road, there are a number of holes about six inches wide, from one to two feet long and one to ten inches deep, scraped out in the soil. These have all been made by the feet of Kiangsi travellers, who believe that scraping the foot in the soil of a

bell-shaped hill, will relieve the aching caused by walking too far.

Years ago I had a man come to me as cook, who seemed to me to have no ear for music. At family prayers he was always growling several notes below the rest. One day, while traveling on a sampan, I overheard him singing a tune quite correctly, only he was down half an octave below the proper pitch. Next time, at family prayers, I pitched the tune about three notes too low. The cook growled through the first stanza as usual; toward the end of the second he rose till his voice made a horrible discord, but by the end of the third stanza he came into accord with our voices. For the following three or four days I gradually raised the pitch, till it was within one note of the proper key, which was about all his voice would bear. Since then I have often found it a help to pitch a tune a note below its usual key.

Baptism.

"Baptize means to 'dip' in Chinese (蘸)."

A CIRCULAR, with the above title, came into my hands some time since. No doubt it was sent to most other missionaries. Its design was evidently to favor a change in the term for baptism in the revision of the Chinese Scriptures, or at least to bring the question before the minds of missionaries, possibly to test the question whether a consensus of opinion would favor such a change. Such a question, supported by the honored name of Dr. Chalmers, one of the revision committee, is deserving of serious consideration. With much said in the circular I cordially agree. This I need not stop to designate. What I wish to do is to point out one or two things not adverted to, which seem to me necessary to keep in mind, in order to make a faithful translation.

I. The first is, that few important words in Greek, or any Western language, will find a word in Chinese which will faithfully translate them in all their meanings, and *vice versa*. This is so evident to me that it seems almost a waste of time to illustrate it, still it has a bearing on the question at issue. Let us first take a common Chinese word, 皮, as an example. It means skin, fur, bark, shell, cream (of milk), any outside covering. Can we find a word in English that covers the same range? Or would we, because 皮 means skin, translate 奶皮 as "milk skin"? or 樹皮 as "tree-skin"? Dr. Chalmers has shown that βάπτω means to dip. I am not concerned to show that to dip is not one of its chief meanings, nor to deny that it is its original meaning. I might even admit every instance brought

forward by Dr. Chalmers (though some of them are questionable) and yet not be ready to admit that dip or 蘸 should always render βάπτω and its cognates. Do not these words have other meanings which dip and 蘸 can not translate? They also mean to dye, either by dipping or otherwise, as when a garment is dyed or stained by coloring matter dropped upon it. A lake was baptized with the blood of a mouse shed in it. A mind filled with fantasies is said to be baptized with them. There are other meanings; as, to wet, to glaze, to temper. βαπτίζω similarly has meanings which dip does not reach; as, when ships are sunk, the shore overflowed with the tide. It also means to wet, moisten, pour upon, drench. The drunken are οἱ βεβαπτισμένοι. Some of the instances mentioned by Dr. Chalmers are also conclusive. Was Nebuchadnezzar's body dipped with the dew of heaven? The "dyed garments" may have been dyed by dipping or they may not, but in either case the meaning is dyed, not dipped. As to the instance of Naaman, it is of interest to note that he was commanded to wash; he obeyed by baptizing himself. Is it not evident that to wash and to baptize in this case are the same? It would be more natural to suppose that Judith went to the fountain to wash rather than to dip herself, since, being situated in the camp, it would not be a very suitable place for a high-born maid to dip herself, even at night. In the Wisdom of Sirach, "baptized from a dead body," must surely be purified, not dipped. In Is. xxi, 4 we have ἡ ἀνομία με βαπτίζει; can we translate, "iniquity dips me?" But this is surely enough to establish the point.

II. But baptism is the name of a sacrament. When so important a rite was established, naturally, perhaps necessarily, the words referring to it would change in meaning and use. For this reason it seems to me not "needless to go on to the discussion of the New Testament," for it is only there that the sacrament appears fully developed. It is true that among these Jews there were "divers baptisms," which were effected by immersion, by effusion and by sprinkling, and the facts throw light on Christian baptism, but they were not Christian baptism.

The use of βάπτω, βαπτίζω, βάπτισμα and βαπτισμένος in the New Testament clearly shows that dip is not *the* meaning, but only one of the meanings. There is no word in Chinese that can render them in all their uses. Indeed, in some cases I think we must resort to a paraphrase, in order to give the meaning. The children of Israel are said to have been all "baptised unto Moses in the cloud and in the sea." Believers are baptized into (see revised version) (εἰς) the name of the Father and of the Son and of the Holy Ghost, What Chinese word can express the meaning? In the expression, "baptized with the Holy Ghost," will dipped express the meaning? both

it and 蘸 are equally out of the question. But why multiply instances? In order to settle the proper term, or terms, in Chinese for baptism and to baptize, we may profitably enquire what constitutes "faithful translation?" Is it not taking the thoughts expressed in one language and transferring them to another? It has much more to do with the meaning and power than with the form of expression. It may require changes from the abstract to the concrete, from positive to negative, from active to passive, from proverb to plain language, from direct statement to paraphrase. Sometimes a transference of the expression becomes the simplest method of reaching the object. A perfect translation from a Western language is often impossible, because there is no corresponding thought; such is the case with many Scripture terms, among which is "baptism." What shall we do in such cases? If we can not find a term which conveys the essential meaning, would it not be better to resort to a paraphrase or to transfer the term? Baptism is itself an instance of transference from Greek to English. There are many others. Messiah, Christ, Mammon, *raca*. The technical terms in English are in large proportion transferred from other languages. What are the essential ideas in baptize and baptism? "Wash" comes nearer than "dip," but I think "wash" sadly deficient. Purification is symbolized, but not less important is the thought of change of allegiance; from being an alien to the commonwealth of Israel, one is made a citizen of the heavenly kingdom, whose Sovereign is Immanuel, King of kings and Lord of lords. It is the public acknowledgment and sealing of a solemn covenant. If there is to be any change in the term for baptism, let it be in the direction of including this richer meaning, which would, I think, require at least two characters, or a transference of the term.

I have sought only to give a few hints, not to fully discuss the subject.

ANONYMOUS.

[The admission into our columns of the above must not be taken as an incentive to discussion of the much controverted subject of baptism. It is our opinion that the spirit and method which characterize this production, as well as the subject matter itself, are worthy of attention.—ED.]

*Cruise of the "Bear" in Behring Sea and Arctic
Ocean—1890.*

A Visit to the Snow-covered Coast of Siberia—A Whaler crushed in the Ice—Starvation and Death—A Strange Primitive People—Herd of Fifteen Hundred Reindeer—A Sleigh-ride with Reindeer—Superstitious Rites—Shooting Seal—In the Ice.

BY SHELDON JACKSON, D.D., U. S. GENERAL AGENT OF EDUCATION FOR ALASKA
IN THE "N. Y. EVANGELIST."

Siberia, the great exile prison house, the enforced home of some of Russia's noblest and most cultured citizens, the battle-ground of conquering Cossack and free-booting Promyshlenki in their century's march across Asia is, in its northern and north-western section, a dreary waste of low-rolling and frozen tundra or rugged, snow-covered and storm-swept mountains, the land of the fierce howling poorga, of wild beasts and scattered tribes of brave, hardy and half-civilized people.

Its bleak, ice-skirted, snow-covered shore north of Kamchatka was our next landing place. Off this coast on the 5th of May, 1885, the whaling bark *Napoleon* was caught and crushed in the ice. The disaster came so suddenly that the crew had barely time to spring into the boats without provisions or extra clothing. There were four boats with nine in each. Four days after the wreck, two of the boats were seen by the bark *Fleetwing*, and their crews rescued, five of them dying from the effects of the exposure. The remaining eighteen men, after seven days' tossing about in the sea, took refuge upon a large field of ice, where they remained twenty-six days. During this time one-half of their number died from exhaustion and starvation. While on the ice all they had to eat were two small seals, which were caught. One of the men, Mr. J. B. Vincent, being unable to eat the raw seal, had not a mouthful of nourishment for eleven days.

On the 7th of June the nine survivors again took to the boat, and in three days effected a landing on the Siberian coast, to the south-west of Cape Navarin. The day after they landed, five of the remaining died, being so badly frozen that their limbs dropped off. Rogers, the mate, Lawrence, a boat-steerer and Walters, the cooper, were also badly frozen and helpless. They were cared for by the natives who, though in a half starving condition themselves, divided their living with them. The three men lived through the winter, subsisting on dried fish until March, when Lawrence died, followed the next day by Rogers and shortly afterwards by Wallace, leaving Vincent the sole survivor of the party. Vincent, being in better physical condition than the others, was adopted by a family having a herd of domesticated reindeer, and therefore had more to eat. With them he remained for over two years until found and rescued July 15th, 1887, by Captain M. A. Healy, commanding the U. S. R. M. steamer *Bear*.

While among the deer-men Mr. Vincent carved on a board with a knife the following message, and asked his new made friends on the coast to give it to the first ship they saw. On one side was—"1887 J. B. V. Bk. Nap. Tobacco give." On the reverse side was "S. W. C. Nav. 10. M. Help Come." This piece of wood ultimately reached Captain Healy and told the story—"1887, J. B. Vincent, of the bark

Napoleon, is ten miles south-west of Cape Navarin. Come to his rescue. Give the bearer some tobacco for his trouble."

Captain Healy was at Port Clarence when he received the message. With his usual promptness, he steamed over to the coast of Siberia, and after some difficulty in the fog, finally found and rescued the wrecked sailor.

During the following winter Congress made an appropriation for the purchase of presents with which to reward the natives for their care of Mr. Vincent and his comrades. Captain Healy was delegated to distribute these presents, and for that purpose we were *en route* to Siberia.

On Sabbath afternoon, June 22, we crossed the dividing line between Alaska and Siberia,—the United States and Russia, and in the evening we crossed the 180th degree of west longitude and passed from farthest west to farther east, thereby losing a day in our chronology. The next day instead of being Monday was Tuesday,—the Tuesday that eighteen hours later would dawn upon our friends in the eastern part of the United States. For convenience sake, in the narrative I will keep the old reckoning.

Monday, June 23rd, opened very foggy, but about 8 o'clock the fog lifted, and Cape Navarin and the coast of Siberia were in full view. A more desolate and dreary scene it is hard to conceive of. A range of mountains, with an elevation of about 2000 feet, lined the coast. Cape Navarin itself ended in a precipice 2512 feet in height, the base of which descended into the sea. Although it was so late in June, the whole country was still covered with snow, except bare spots here and there. Sleds, drawn by dogs and reindeer, were still in common use. Even while approaching the coast, snow storms were seen sweeping through the canyons of the mountains. The temperature on deck at noon was 45 degrees. A sharp lookout was kept for the native village which was located upon the map, but which was not found upon the coast. At length two tents were seen on the beach, and abreast of them we anchored at 2 p.m. The Captain and Mrs. Healy, Lieutenant Dimmock and myself went ashore. The Captain at once sent messengers in every direction on dog-sleds to gather the people together. The main distribution of presents took place on the afternoon of the 24th, and consisted of 1000 yards of drilling, 500 yards of calico, 100 packages of gloves' needles, 8 dozen hand looking glasses, 1500 pounds of ship bread, 2 half barrels of sugar, two barrels molasses, one chest of tea, six dozen combs, five dozen packages of linen thread, four dozen tin pails and pans, one dozen iron pots, two kegs of nails with hammers, files, gimlets, saws, braces and other carpenter tools, one dozen rifles and one-half dozen shot guns, 125 lbs. of powder, 300 lbs. lead, two bags of shot and 20,000 caps, 1000 cartridges, axes, hatchets and butcher knives, two dozen fox-traps, four dozen pipes, tobacco, snuff, one box goggles, one package fish-hooks and lines, beads and one box children's toys. Total value, \$1000.

There are three tribes or families of natives on the Behring Sea coast of Siberia: The Kamtchatkans, occupying the peninsula of the same name; the Tehutchees, occupying the general region west of Behring Straits and the Gulf of Anadir; and the Koriaks, occupying the country between the former two. Our visit was to the Koriaks, although I afterwards met the Tehutchees at East Cape. The Koriaks can be divided into three classes: The civilized ones that have come more or less under the influence of the Russian settlements in the interior; the

coast men, who mainly subsist on the whale, walrus and seal; and the deer men, who live off their herds of domesticated reindeer. The latter two classes are more or less nomadic and pagan. They are said to offer sacrifices of dogs.

We met the deer and coast Koriaks. They are a good sized, robust, athletic and fleshy people, with prominent cheek bones, broad noses, black eyes and a pleasant, good natured expression. The men shave the crown of their heads, leaving a fringe of coarse, black hair, round the forehead and sides, giving them the appearance of so many monks. They are said to do this, that the flying of the hair in the wind may not frighten the wild reindeer when hunting. The women wear their hair parted in the middle, the two braids hanging down the back. Some braid strings of beads around their necks or pendant from their ears. The women are very generally tattooed down the centre of the forehead and along each side of the nose to the nostril, and elaborate designs cover the cheek. I also saw tattooing on the hands, wrists and arms. One girl had two waving lines from the forehead to the nostrils, and nine in a fan shape from the lower lip to the chin. Another, with other marks, had an X on the chin at each corner of her mouth. Occasionally the men were tattooed; I saw a husband and wife marked exactly alike. They were dressed exclusively in skins and furs. Neither on their persons nor in the construction of their tents, furnishings or bedding did I see as much as a thread of wool or cotton. Their clothing, tents and bedding are made from reindeer skins. Their food is largely dried reindeer meat, supplemented with whale and seal blubber. Their thread is reindeer sinew, and from the reindeer horns are made many household implements.

The dress of both men and women is made of a large skin shirt, so constructed that the fur can be worn outside or next to the skin, as may be desired, and a pair of skin pants with the fur inside. These extend to the knee. Those of the women are wide, so that when tied at the knee, they present a baggy appearance similar to Turkish trousers. Then a pair of fur boots, soled with seal or walrus, hide. The tops of the boots are tied closely around the bottom of the pants. Suspended by a string around the neck is a fur hood, which can be pulled over the head when needed. The babe is carried inside the parka, or fur coat on the back of the mother. A belt around the waist of the parka keeps the babe from slipping down too far. The dress of the babe consists of a single garment of reindeer skin, but this garment combines hood, coat, pants, shoes and mittens all in one. When dressed, only a small portion of the face of the child is visible.

The sleds are made of birch runners. Over these are a half dozen arches made of reindeer horns. These arches connect the runners and support the floor of the sled. At the rear end of the sled is a slight railing to support the back of the traveller. No iron is used in making the sled; all the parts are firmly lashed together with whalebone strips or raw hide. The runners are shod with bone. Before these are harnessed six dogs in pairs, or two reindeer. The reindeer are also driven side by side. The harness of the reindeer is very simple, being a strap around his neck connected with a trace between his legs.

The tents we saw are conical, like those of the Dakota Indians, the poles being covered with reindeer skins or walrus hides. In some portions of the country, where straight poles cannot be had, whalebones are used for frames, and the tents are oval in shape. Within the tents, for the sake of greater warmth, are small inner enclosures, made by

hanging reindeer-skin curtains. These small enclosures are the sleeping places. As they follow their herds from one pasturage to another, these tents are easily taken down, loaded on the sled, removed to the next camp and set up again.

They have two kinds of boats, consisting of a light frame of birch-wood, over which is stretched seal or walrus skin. The large, open boat, is called by the natives oomiak, by the Kamtchatkans, bidar. These will carry from twenty-five to fifty people. The smaller boat is intended for from one to three men, and is entirely encased in skin, except the openings left for the men to sit in. These are called kyaks, kaiak or bidarka.

In hunting whales, walrus and seals they use spears with ivory points set in bone sockets. Small birds and animals are trapped. Their gun is a miniature rifle with a barrel not over two feet long. To the stock are fastened by a hinge two light sticks, which are used as supports to the gun when firing. Powder and lead are so difficult to obtain and expensive that the hunter runs no unnecessary risk in using either. It is said that sometimes they hunt to recover the bullet in order to use it again. I tried in vain to purchase one of these guns. They seem to have no chiefs; their organization being largely patriarchal. If one man accumulates more deer than his neighbors, he secures a certain amount of influence on account of his wealth. Poor men, who have no deer of their own, join his band and assist in caring for his herd, in return for food and clothing. The only law that governs the community seems to be the natural law that is found in all barbarous tribes, that of retaliation. A few years ago a feud started between a band living on the coast and a band of deer men living in the neighborhood, during which the latter band was exterminated.

They impressed me as a very unselfish people. In the distribution of the presents none seemed to think that some one else was receiving more than he. The more frequent expression of anxiety seemed to be that no one should be overlooked. They also called attention to some who were unavoidably absent, and offered to take them their share. Evidently some of them had never been upon a ship before, and they were naturally curious to look all over it. Sometimes when a family came off in their boat, at first only the men came aboard. After a while, as if gaining confidence, the women and children would venture. Frequently as soon as they were on deck they would sit down as if afraid to stand up. One woman, reaching the deck in safety, expressed her joy by throwing her arms around her husband's neck, and they rubbed noses (their method of salutation in the place of kissing.)

I secured from them for the museum of the Society of Natural History and Ethnography at Sitka, a number of things, to illustrate their manner of living.

There being a herd of some 1500 reindeer a few miles up the coast; in order that we might visit them and the ship procure some fresh meat, after the distribution of the presents, the Captain got under way and sailed up to the reindeer herd, where he again anchored. Going ashore we found the herd on the beach, some of them apparently drinking the salt water. The winter, with its unusual amount of snow, had been severe upon them, so that they were very poor. They were also shedding their hair, and their horns were in the velvet, so they did not make a very impressive appearance. Off to one side two sleds were standing with two deer attached to each. Getting upon one of the sleds, by motions I made them understand that I wanted a ride, and

a short one was given me. The reindeer were much smaller than I had expected to find them; the majority of them being not much larger than the wild deer of other sections. The captain purchased four deer, which were slaughtered and dressed for him. When getting ready to lasso the deer, the owners' family seated themselves in a circle on the ground, where probably some rites connected with their superstitions were observed. Upon attempting to approach the circle, we were motioned away. After a little while the men went out and lassoed a selected animal, which was led out on one side of the herd. The man that was leading it stationed himself directly in front of the animal and held him firmly by the two horns. Another, with a butcher knife, stood at the side of the deer. An old man, probably the owner, went off to the eastward, and placing his back to the setting sun, seemed engaged in prayer, upon the conclusion of which he turned around and faced the deer. This was the signal for knifing the animal. With apparently no effort, the knife was pushed to the heart and withdrawn. The animal seemed to suffer no pain, and in a few seconds sank to his knees and rolled over on his side. While this was taking place, the old man before mentioned, stood erect, motionless with his hand over his eyes. When the deer was dead, he approached, and taking a handful of hair and blood from the wound, impressively threw it to the eastward. This was repeated a second time. Upon the killing of the second animal, the wife of the owner cast the hair and blood to the eastward. I did not remain to the slaughter of the other two. While the animal was bleeding to death, several women and girls gathered around and commenced sharpening their knives on stones, preparatory to skinning the animal, which they proceeded to do, as soon as the deer were dead. Engineer Meyers photographed the herd.

In Memoriam.*

GEORGE SMITH, OF SWATOW.

BY HIS COMRADE AND FRIEND, THE REV. H. L. MACKENZIE, M.A.

MY DEAR MR. MATHESON,—I read with interest your touching "In Memoriam" of our beloved brother, the Rev. George Smith, in the May number of the *Presbyterian Messenger*. In few words it contains what the Church and her missionaries, as well as his bereaved relatives, will regard as a most appropriate tribute to our departed friend. I am sure that you and the many friends of Mr. Smith will welcome, by way of supplement to your own fitting words, some affectionate reminiscences from me, his oldest and most intimate companion and friend in the mission-field. I feel that it is due to his honoured memory not only that you, as convener of the Foreign Mission Committee, should testify to his worth, and to the very high estimate formed of him by those at home who knew him, but that one of us also, his fellow missionaries abroad, should express our deep regard and affection for him, and our warm appreciation of the great work which the Lord wrought by him in the Swatow region.

I remember that on my first return from China, in 1870, after having spent more than nine years with Mr. Smith at Swatow, I wrote

* Published by request, from the *Monthly Messenger of the Presbyterian Church of England*.

to you of his abundant labours and rare self-denial, remarking that I felt it to be a privilege to be associated with such a fellow-laborer. Twenty years and more have passed since then, and I have but to repeat, with additional emphasis and a still larger knowledge of my friend, what I then wrote.

George Smith was born in Glen Tanner, Aberdeenshire, on March 25th, 1833. In his early youth his parents removed to Aberdeen, and it was there that he was educated. He gained a bursary at King's College, and entered the classes at that ancient seat of learning in 1849. It was then our acquaintance began, and I still remember him as a class-fellow whom we all respected as a serious-minded, resolute student. From the first he openly declared himself a servant of Christ. He used to attend the meetings of the Students' Missionary Society, and otherwise also showed that the things of God and His kingdom were to him great realities. He was a keen and diligent student, and, in classics especially, he took a very high place. He was one of the three competitors for the Simpson Greek Prize, the highest the College had to bestow in classics, and though he did not win it, we all knew that the successful competitor had no easy task in beating George Smith. From King's College, where he took his degree of M.A. in 1853, he went to the Free Church College of Aberdeen, and completed his course there in the spring of 1857. I have often heard him speak of the great advantages he reaped from the instructions of the professors in the Free Church College, and his recollections of the late Principal Fairbairn and Professors Smeaton and Sachs were very cordial and grateful. In those days, too, he was a member of a club or society for reading and discussing Greek literature, Principal Geddes and other well-known men being among his fellow members. Even in China, long after his student days, he was careful to keep up his reading of Greek and, to some extent, of Hebrew also; and, so late as last year, I remember how in some efforts at amending Chinese translations of the Scriptures (a very difficult task!) he made use of his knowledge of the original Hebrew and Greek.

When I was a student at the New College, Edinburgh, in 1857, I met my old class-fellow on his way to China. A farewell meeting on his behalf was held in Free St. Luke's, and as, along with many others, I shook hands with him and wished him God-speed, I little dreamt that in less than four years I should be with him at Swatow.

His first destination in China was Amoy, and there he spent a year diligently acquiring the language and preparing for an entrance on the glorious work of preaching the Gospel to the heathen. He left Amoy for Swatow, chiefly in response to Mr. Burns' urgent desire that he should go to that needy and quite unoccupied field. He felt, too, that there was no such lack of missionaries at Amoy as to make it a necessity that he should remain there, and I believe that he eagerly responded to Mr. Burns' request, and with all his heart entered, single-handed, on the arduous task which awaited him. It was ever his way, bravely, and with an utter disregard of personal comfort, to follow what he felt to be the call of God. Mr. Burns had been in Swatow for nearly two years, from 1856 till the autumn of 1858; but though he had preached in Swatow and in a few places in the neighborhood, it cannot be said that he was the founder of our Swatow mission. That honor belongs to my beloved comrade, George Smith. And from the time he began his work there, in the end of 1858 until on the 15th of February of this year, the Master called him to his rest and reward, his desires and thoughts, his prayers and labors were full of the great and holy

enterprise. He longed with a growing longing for the ingathering of the heathen and for the upbuilding of the Church in the Swatow country, and to this double object he consecrated himself with an intense and sustained devotion.

It was not an easy field on which he entered. The rich and populous plains of Tie-chin (*i.e.*, the Swatow region), with their well-nigh innumerable towns and villages, all lying in gross darkness, afforded splendid opportunities for evangelizing. But the work was one in which much hardship and privation, and even danger, had to be incurred. Mr. Smith was not the man to flinch. He preached not only in the town of Swatow, but in many parts of the surrounding country, making long and fatiguing journeys and encountering all manner of abuse and contempt and opposition from the lawless and ignorant people. When visiting Tsng-lin, a market-town in the neighborhood of Yam-tsau, he was severely beaten with a carrying-pole, by a man who angrily rushed at him while he was preaching. At Am-pou the mob rose upon him and furiously stoned the little chapel in which he was, and began to shout out, "Kill him, kill him." He was only rescued by the prompt action of the mandarin and his subordinates. At Chao-chow Fu a large city of over 200,000 inhabitants, now one of the chief points of our mission, he was the first European who dared to enter the city unguarded, and he stood his ground for days, preaching the Gospel and reasoning with the people, who came in crowds and filled to overflowing the little chapel. Nor was it to quiet and respectful hearers that he spoke, but to proud and contemptuous (so-called) *literati*, who tried in every possible way to insult him and to make light of his message; and to the "roughs" of the city, who were but too ready, not only to mock him, but to treat him with shameless violence. But by his courage, his patience, his gentleness and his ready and effective replies, he won the day. The mass of the people were at first disposed to treat him with bitter scorn and hostility, but after awhile they "let him alone," and even the very mandarins, who a few years before had seized and imprisoned Mr. Burns in that city, now showed at least some outward respect to Mr. Smith, and at length even made provision for his safety. I remember well, too, his return from the district city of Kieh Yang, where we opened a station in (I think) 1866, and which he was the first to visit. I noticed that his face was marked with scars and wounds in several places, and I knew well what that meant. But he merely smiled and said that the people had been rough and hostile; the fact was they had stoned him, and the few native Christians who were with him, and behaved so outrageously that the wonder was that he and the others did not suffer more harm.

But I need not multiply instances of Mr. Smith's indifference to his own comfort and safety, if he could but speak for his Master. His whole life testified to his readiness to "suffer hardship as a good soldier of Jesus Christ."

After he had labored in Swatow and its near neighborhood for about a year, he had the joy and privilege of receiving the first convert of the mission, Tan Khai-lin. He was the son of a petty mandarin, and had left his native place, the city of Chao-chow Fu, because of family difficulties. In Swatow he happened to go into the chapel where Mr. Smith was preaching. He became interested in what he heard, and gave such evidence of being a true convert that, after due probation and instruction, he was baptized. Tan Khai-lin is still with us, the first of our native pastors. One of his sons assists in Dr. Lyall's hospital, another is a

student in our Theological College, and his eldest daughter, after several years' education in our Girls' Boarding School, is now the wife of one of our most promising young preachers.

During the generation that has come and gone since Mr. Smith began his labors in the Swatow field, the work has largely extended, and it may be truly said that from the beginning of his work in 1858 till he left for home in 1873, its growth and extension were in a conspicuous degree due, under God, to his zeal, his prayers and his constant preaching. As little companies of disciples were baptized in the surrounding country, one out-station after another was opened, in order that these "sheep" and "lambs" might be fed, and that the Gospel might more stately be preached in and around those places. In almost every instance the effort to secure chapels and the right to preach in them was met with bitter and unscrupulous opposition on the part of the heathen. I often felt that had it not been for Mr. Smith's calm assurance that God was with the work, and his strong and resolute will to "hold on" and to "fight it out," we should not have succeeded as we did in widening out the mission and in penetrating into new parts of the country. I still recall, with a smile of admiration, how he prevented our being driven out of Ung-kng, a large town in the north-east of our field. We had rented a house there for a chapel. The rent was paid in advance, and we held all the documents entitling us to the use of the house. We had placed two of the native brethren in charge. Mr. Smith was at the time at Yam-tsau, twelve miles from Ung-kng. The two brethren, urged by the timid landlord of the house, and frightened by the threats of the neighbors, weakly gave up the house and returned to Yam-tsau, arriving in the evening. Mr. Smith being sure of the rights of the case, and hoping that prompt and decided action would win the day, sent the two brethren right back that same night, having first administered a sharp rebuke for their too readily abandoning their post, and charged them to "hold the fort" until they were forcibly expelled. They went back, arriving about midnight, and again entered the house, and were left in peaceful possession! We have had a chapel in Ung-kng ever since, and have suffered no molestation worth speaking of.

How Mr. Smith went to and fro in those years, by land and by water, not always without peril, and often in weariness and hunger and in much personal discomfort; how he ceased not to pray for and to teach and comfort and, when needful, rebuke the converts; how he instructed the preachers in the Word of God, and by precept and example urged them to fulfil their ministry; how he taught our servants to read and understand the Scriptures, and to commit large portions of them to memory—and some of these servants became in after days useful preachers and office-bearers in the Church; how he delighted in preaching to the patients in the hospital and in examining the applicants for baptism there and elsewhere; how, in a word, he abounded in trustful and strenuous toil—the day will declare. I can only say that to myself, and, I believe, to his other fellow-laborers from Scotland, and to the Chinese Christians, he was often a wonder. In recalling those years, it seems to me as if he might, with all sincerity, say (and the verse was a very favorite one with him), "But I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received of the Lord Jesus, to testify the Gospel of the grace of God."

Over and over again, and in all parts of our mission-field, have I heard the native Christians, men and women, old and young, quote Mr.

Smith, telling what he had said to cheer and guide and help them. *His words stuck*, and I felt when his hearers repeated them to me, years after they were spoken, that the explanation of it all was that they were the words of a man of much faith and prayer, speaking in the power of the Holy Ghost.

In 1873, after more than fifteen years of unremitting labor, occasionally interrupted by illness, he returned to his native land. He had often been urged, both by the Foreign Missionary Committee of the Church and by his brethren in the field, to go home for much-needed rest and change. But he could not tear himself away from his loved work; and year after year passed, until at length failing health made it manifest that he had remained in China too long. In returning to England he went by way of New Zealand to visit his brothers and their families. But he did much more than visit them. In very many places, first in New Zealand and then in Australia, he preached the Gospel and told the people the story of the mission in China, and was largely instrumental in stirring up an interest in those new lands in the evangelisation of the Chinese. He collected a very considerable sum of money (over £200) from the congregations he visited, for the Swatow mission. And for a good many years thereafter fruit was found of his travels in those colonies; for from time to time contributions were received from several of the Presbyterian Churches there in aid of our work. No doubt, besides, his burning words helped to provoke the colonial Churches to engage more earnestly in mission work among the many Chinese living within their own borders.

His zealous labors in the colonies told on a constitution already enfeebled by his long residence and many hardships in China. Consequently he was obliged to remain in this country for eight years before it was judged safe for him to return to China. Those eight years were, to a considerable extent, a time of enforced leisure, but by no means wholly so. There are many in different parts of our land who met with him then, and who delight to recall their intercourse with him and his sermons and missionary addresses. And while we in China lost not a little through his prolonged absence, yet the cause of the Lord in that land was much helped at home through his eager, heartfelt advocacy of it, both in public and in private.

Messrs. Moody and Sankey visited Aberdeen soon after Mr. Smith's return to it in 1874. He threw himself very heartily into the work along with them, helping in various ways, and often, I fear, beyond his strength. But it was just the nature of the man: he could not be still or inactive where any Christian enterprise was being carried on in which he felt at all able to bear a hand. Gladly and with alacrity he did what he could, and none rejoiced more than he in the fruits of the labors of the American evangelists. After waiting for eight long years, Mr. Smith was permitted once more to set sail for China. In the beginning of 1881 he again landed in Swatow, accompanied by his wife, one of the daughters of the late Professor Gibson, Free Church College, Glasgow. They received a right hearty welcome from us all, and great was Mr. Smith's joy in the manifest progress of the mission during his absence. The mission to the Hakkas, of which he was the founder in 1870, was now fully established, with its own centre at Ng-kang-phu. The number of converts and of out-stations had greatly increased, and a college for theological students and girls' and boys' boarding schools had been built. A large new hospital, built by his beloved colleague, Dr. Gauld, was, under Dr. Lyall's charge, a centre

of beneficent and far-reaching Christian influence. The work of the Women's Missionary Association had been started by Miss Ricketts. All this and much else was cause for profound thanksgiving to Mr. Smith on his return to carry on the holy war. But I need not enlarge on the last ten years of Mr. Smith's life and work. With unabated zeal and devotion he gave himself to the great cause. In the college, in the schools, in the hospital, at the out-stations and in Swatow, he taught and preached with might and main, delighting in his work, and ever feeling that it was all too little for such a Master as he served. Six months after his return a great sorrow befell him in the death of his wife, a sorrow indeed in which many shared, for Mrs. Smith was a lady of a singularly gracious and gentle disposition, and her fellow-missionaries, and many besides, mourned that she was so soon taken from us. In 1883 Mr. Smith again married, taking Miss Mellis, a cousin of his first wife, as his partner. She and her five children survive him, and are now in this country. I am sure this needs but to be mentioned to call forth much sympathy and prayer on her and her children's behalf from the many friends of her departed husband, as well as from the Church whose missionary he was.

It would be easy to prolong this account of Mr. Smith's life, for my heart is full as I write of him; and feeling the bereavement and loss as I do, I would fain give expression to the feeling by dwelling still further on the work of the founder of our Swatow mission and my loved companion for over thirty years. But it is unnecessary. All who knew him, knew him as a man of quite exceptional earnestness and devotion, of staunch orthodoxy, of strong will and of a kind and hospitable disposition. He walked in the old paths and clung tenaciously to what some call the old theology and the traditional evangelical beliefs, and was always ready to do battle for them. He delighted much in the Word of God, and daily made it his diligent study. Preaching was a joy to him, and his ambition always was to exalt Christ. He was very constant and very intense in his longing for souls and for the edification of the Church. And in this connection I may add that we are indebted almost entirely to him for the hymn-book that has for many years been used by the Chinese Christians in and around Swatow. He bestowed much labor and pains on it; and though very few of the hymns were composed by himself, he did most useful service to the Church by adapting to our Swatow dialect a large number of hymns composed or translated from English by Mr. Burns and others.

During the earlier years of his work in China he very frequently preached in English on board ship in the harbors of Amoy and Swatow, preparing for or following up his preaching by visits to the officers and men, by tract distribution among them and by affectionate and faithful talks. When a regular English service for the foreign residents at Swatow was established, Mr. Smith took his share in the difficult work—difficult because, besides other reasons, our work among the Chinese made such constant and pressing demands on our time and strength—and he won the deep respect of all by his earnest and well-thought-out sermons.

I have but touched on a few things that occur to me as I recall these precious years of fellowship in toil. But, in conclusion, I may say that he was a worthy associate and successor of William Burns and Carstairs Douglas. He differed from them in many ways, but unmistakably he was a man of like faith and zeal and laborious consecration to duty and to his Lord. The Church at home may well thank the Master for giving

her men so richly qualified and endowed as these men were to begin her work in China, and to lay the foundations of that mission enterprize which year by year is, through God's blessing growing in extent and importance. And we, their companions and followers in the great work, may well call to mind their faith and labors, that we may be incited to fresh zeal and patience and boldness. Is it not fitting that all three—Burns, Douglas, Smith—should sleep in Jesus in that far-off land for whose conversion to Jesus they toiled and prayed?

The Language of Reverence in China.

MR. BARBER did well to call attention* to the question of the propriety of addressing God in Chinese as 你, and C. W. M. has done well to present another view of the question in his paper on the same subject in the July number of THE RECORDER. The subject is one of vital importance and affects not only the language of prayer, but also the language to be adopted by the translator of the Scriptures. If it is vain to hope at this time for uniformity of opinion and of practice in regard to it, it may nevertheless be well to hear what there is to be said on both sides of the question.

The matter was brought up at the Shanghai Conference last year, but no discussion took place. Some one asked, "Is it in accordance with Chinese ideas of reverence to use the second personal pronoun (*Ni*) in addressing the Deity?" One very senior missionary answered—according to the Conference Report—with magisterial brevity, that it was; but unfortunately he gave no ground for this assertion. The other speakers apparently had no direct answer to give to the question that had been asked. One said that the Roman Catholics used the term extensively in translating Thomas à Kempis, and he himself seemed to favour the practice. Another speaker told the Conference that a large proportion of the Christians in his own congregation often used *Ni*, but nothing was said by any one, so far as appears from the Report, that threw any direct light on the original question.

C. W. M., however, in the July RECORDER deals directly with the question when he says, "Chinese etiquette forbids the use of 你 when addressing superiors." One of the speakers at the Conference said that "we should get out of the trammels of etiquette when we get into religion and prayer," and C. W. M. seems to be of this opinion too, for he goes on to remark that this etiquette, *i.e.*, of not

* THE RECORDER for May, p. 232.

using 你 in addressing superiors, does not prevail universally, or even generally, in the familiar intercourse of families or intimate friends—a somewhat astonishing statement, by the way—and the whole drift of his article is in the direction of discarding ‘etiquette’ in drawing near to God in prayer.

The use of the word ‘etiquette’ in this connexion is indeed somewhat unfortunate. Etiquette is said in the dictionary to mean ‘social observances required by good breeding,’ and the word is for the most part, associated in our minds with certain ideas that are quite alien from the idea of worship, whether the worship of the true God or the worship of idols. It is difficult to say exactly what the word as used by the speaker at the Conference, and again by C. W. M., means. If it is used as the equivalent of ‘propriety’ or ‘decorum,’ then it is certainly not true that we ought to dispense with these things ‘when we get into religion and prayer.’ If, however, the word is used as the equivalent of ‘empty ceremony,’ it must be replied, in the first place, that we none of us contend for the introduction of ‘empty ceremony’ into the worship of God; but secondly, that a fitting style of address and a becoming attitude of body, when we are engaged in the worship of the Most High, cannot for a moment be accounted as an empty ceremony. Christianity teaches us indeed to come with holy confidence and boldness into the presence of our Father in Heaven, but it does not teach us that any slipshod way of speaking and any slovenly way of posturing are permissible to the Christian in prayer. C. W. M. tells us that “the use of *Ni* is direct and endearing, and is the spontaneous language of familiarity and affection.” Whether this account of the word is a recommendation of it or not as a suitable term for us to use in addressing the Eternal God, is a matter on which opinions will differ amongst Christians according as on the one hand we hold, or as on the other hand we repudiate, the idea that ‘affectionate familiarity’ is the proper attitude of mind for the Christian to entertain towards his Creator, Saviour and Judge.

But leaving now the preliminary question which has been raised as to the *ideal* of Christian worship, one may turn to the immediate discussion of the question propounded at the Shanghai Conference, viz., ‘Is it in accordance with *Chinese ideas of reverence* to use the second personal pronoun (你) in addressing the Deity?’ About this I should have supposed there could be very little doubt. Of course by ‘Chinese ideas’ I understand the ideas common at the present time among the Chinese as a nation. We have not now to do with the ideas of foreigners that have been instilled into the minds of individual Chinamen, whether many or few. And here I may say that it seems to me to count for very little one way or

the other in considering the propriety of addressing God as 你, what certain Christian Chinamen say on the subject. With the rarest possible exceptions it will be found that Christian Chinamen, even educated men, will adopt just the phraseology which they find their pastors adopt. Mr. Barber's Chinese friend scrupulously avoids the use of 你 in addressing God. But so does Mr. Barber, and so probably does every foreigner in Mr. Barber's mission. C. W. M. finds that a native preacher for whom he has much respect, says that the avoidance of 你 is essentially a matter of official etiquette. No doubt C. W. M.'s respect for this native preacher is altogether reciprocated, and it is more than probable that his opinion has been quite as much influenced on this point by C. W. M. and by other members of C. W. M.'s mission, as C. W. M.'s opinion has been influenced by his. The truth is, it is one of the discouraging features of our work at present that it is so rare to find men amongst our converts who have sufficient independence of judgment and sufficient self-reliance to contend strongly for any position, of which they know their pastors disapprove, that is, of course, if the pastors themselves are men of any force of character. Take, for example, Chinese Christian opinion on the use of the terms 神, 上帝, 天主, as applied to God. How many missions are there in the whole of China in which the missionary strongly favours the use of one of these terms to the exclusion of the others, where at the same time a native preacher is found, who speaks decidedly in favour of one of the rejected terms as being the right one and in his preaching discards the others? The time will come when we shall have independent thinkers amongst our Christians and plenty of them, but just now, so far as my observation goes, we have very very few, and at the present time to take the votes of Chinese preachers on almost any question debated amongst missionaries, would simply be to multiply by so many the votes of the foreigners with whom these preachers were working.

But if we come now to enquire what idea prevails to-day amongst the Chinese as a nation in regard to the use of 你 as a term for addressing God, we shall find a remarkable unanimity amongst all who, on the one hand, have any pretence to education, and who, on the other hand, are still uninfluenced by foreign thought and practice. And there is a reason why this should be so. Nothing could well be much stronger than a statement of the universally-venerated Mencius which bears on this subject, and there can be no doubt that what he has said has done much to stereotype opinion in regard to it in all subsequent ages. Ask any scholar if there is any passage in the classics that refers at all to the use of the

second personal pronoun as a method of address, and he will at once quote what Mencius has said.

In Book VII, Part 2, Chapter XXXI,* we find the philosopher speaking thus: "All men have some things which they cannot bear; extend that feeling to what they can bear and benevolence will be the result. . . . If a man can give full development to the feeling which refuses to break through or jump over (a wall), his righteousness will be more than can be called into practice. *If he can give full development to the real feeling of dislike with which he receives the salutation Thou, Thou (i. e. 爾 or 汝,) he will act righteously in all places and circumstances.*" This is Pr. Legge's translation, and he appends the following note: "Thou, Thou (i. e. 爾 汝) is a style of address greatly at variance with Chinese notions of propriety. It can only be used to the very young and the very mean. A man will revolt from it as used to himself." I need not, of course, point out that the colloquial 你 is even more offensive than the classical 爾 or 汝 as a method of address,—not that the latter would ever be used, as far as I know, in conversation in preference to 你. But the Chinese commentator speaks, if possible, more strongly even than Mencius. He expounds the sentence which I have given in italics thus: "This is spoken by way of explaining what is said in the previous sentence about giving full development to the feeling which refuses to break through or jump over a wall. For the two characters 爾 and 汝 are a light and derogatory manner of address, and although people may—through mental obliquity caused by a desire of gain—quietly put up with this manner of address and be content to accept it, yet in their inmost souls a sense of mortification and resentment [will be awakened] and they will not willingly accept what is really meant. If a man can, in like manner, avoid other things, it will cause him to give full development [to his sense of right] without any failure, and there will be nothing in what he does that is wrong." Concerning this passage two things need to be said: 1st., It is understood here, though the thought is not expressed, that the objection to the use of these two characters lies in their being used either to an equal or to a superior. It is quite allowable to use them to an inferior. 2ndly., The passage, though it represents the usage of the words in the time of Mencius, and the same usage prevailed in the time of Confucius, and though, as I believe, it represents the *almost universal* usage of the present day, nevertheless, does not altogether represent the usage of a much earlier time. There are passages in the 詩經† and also in

* 盡心章句下。

† See *c. g.* 小雅. 天保章 (Legge's Classics, Vol. iv, pt. 2, pp. 255-257) 天保定爾
大雅, 大明章 (Ditto Ditto p. 436) 上帝臨女
Ditto, 抑抑章 (Ditto Ditto p. 511) 辟爾爲德

the 書經*, where 爾 and 女 are unquestionably used by inferiors addressing superiors,—by a subject, *e.g.*, addressing his sovereign, or again by a mortal addressing Heaven or addressing spiritual beings. One of the most learned missionaries now in China holds, I know, that this earlier though rare use of 爾 is the more natural and healthy use of the word and one to which the Christian Church will have to return. I understand, however, that he has the strongest objection to the introduction of 你 and all other colloquial substitutes for 爾 into prayer, and would rather favour the bold adoption by Christians of the word 爾 as an archaic term to be kept for addressing God, or Christ, or the Holy Ghost, believing that in due time this new departure would become universally recognized and respected in China, although for the time being it would sound strange and even ridiculous to untrained ears. This, or something like it, seems to have been the view of one of the earliest translators, if not the earliest translator, of the Scriptures into Chinese. In a Roman Catholic book by Jules Aleni, published in 1642, containing a free translation of selected passages from the Gospel narrative, and entitled 天主降生言行紀畧, there is a preface explaining various points connected with the book which would not be clear to an ordinary Chinese reader. Amongst other explanations we find the following: “In this book, whether the word 我 be used by any one speaking of himself, or whether in addressing the Lord Jesus or any one else, the word 爾 be used by another, nothing disrespectful is implied. In the ancient style of Western classical writings every speaker addressing another person, even though of the most exalted rank, would constantly use the words 予 and 爾 as being the most simple and direct style of address, just as in the ancient books of China in calling upon Heaven, or upon a sovereign, this manner of address also prevailed.” On the other hand Gutzlaff, one of the earliest Protestant translators of the Scriptures, banished the second personal pronoun entirely from his version of the Lord’s Prayer and also from the great prayer of intercession offered by Christ, as recorded in St. John xvii, and for this very reason I imagine that if only Gutzlaff’s Chinese were in other respects equal to the Chinese of more recent translators, many persons would prefer his version to any other now in use. I have heard more than one missionary say that he never read the 17th chap. of St. John in the Chinese congregation, so greatly did the continually recurring 你 in it jar upon his own ears, and, as he believed, on the ears also of the more thoughtful and devout members of his congregation. And speaking

* See *e. g.* 武成篇 (Legge’s Classics, Vol. iii, pt. 2, p. 314) 惟爾有神
 金縢篇 (Ditto Ditto p. 353) 爾三王
 and again 爾元孫某

of this constant recurrence of the second personal pronoun in St. John xvii,* leads me to notice one point that is too often overlooked in the discussion of the question before us, and that is the difference which prevails between Chinese and English in the use of pronouns at all in addressing people. The fact is that apart from all considerations of reverence, respectfulness or etiquette, Chinese simply does not require the plethora of pronouns that we ourselves use in conversation. We find it difficult to imagine how a language can get on without a free use of any parts of speech that we ourselves are accustomed to use freely, and yet the Romans managed to get on very happily without either the definite or the indefinite article. In like manner the Chinese can express themselves quite intelligibly without either inflexions of their verbs or a lavish use of nominatives to show to whom the verb refers. Let any one compare the Chinese of an ordinary Chinese gentleman with the Chinese of almost any foreigner, however perfectly he may have mastered the language, and he will soon notice how few pronouns the Chinaman uses as compared with the foreigner. It comes naturally to us to say 你要不要 for example, where a Chinaman would use no pronoun at all, and it is only experience that teaches the foreign student of Chinese that he can in such an expression as this drop the pronoun which he would have used in his own language and which he naturally begins to use in his first efforts at speaking Chinese. Or again, let any one compare any book of narrative or conversation translated by a foreigner into Chinese, with a purely native production of the same character, and he will see how many more pronouns the translation contains than the native work. Is it not one of the great blemishes of nearly all existing translations of the Bible that the translators have made such generous use of their pronouns? If Dr. Legge, in translating the Chinese classics into English, had been as literal in the matter of dealing with pronouns as most of our translators of the Scriptures into Chinese have been, we should have been continually desiring, as we read his translation, to remind him that the English and the Chinese idioms were different in regard to pronouns, and that English cannot dispense with pronouns as the Chinese can.† Similarly, I believe, many Chinamen, as they read

* It occurs 52 times in the Peking Version in 844 characters, or as nearly as possible once in every sixteen characters. In the Delegates' Version the classical 爾 only occurs 46 times, but owing to the greater terseness of style this is twice in every twenty-three characters. The Delegates, however, use the pronoun in this chapter ten per cent less frequently than any other translator I know of, except Gutzlaff, and fourteen per cent less frequently than one, viz., Mr. Goddard.

† In the Analects, Bk. xx., Ch. i., e.g., Legge translates 帝臣 as 'thy ministers O God;' 帝心, 'thy mind O God.' In Bk. xvii., Ch. xix., he translates 子如不言, 'If you Master do not speak, &c.:' and again 小子, 'Your disciples.' Of course this is the proper way of translating, but it means following the English idiom and not the Chinese.

the narrative portions of the Bible, must secretly wonder what all these 你s and 我s and 他s are wanted for. Necessary to the English, they are not necessary to the Chinese. The consideration here advanced has a very practical bearing on the question of how God is to be addressed in prayer. If it be so that in order to teach the Chinese to pray like Christians, we must introduce a custom contrary to present Chinese usage and encourage the use of the second personal pronoun in addressing God, then at all events it must be admitted that the less frequently the jarring note has to be struck, the less an unsophisticated native hearer, possessed of the average feeling of his countrymen, will resent what seems to him a disregard alike of the rules of the Chinese language and of Chinese ideas of decorum. For myself I cannot see any necessity whatever for the practice. For many years I have never, unless by a slip of the tongue—for 'old habits linger in the soul'—addressed God in prayer as 你, and yet I am certain that no change has come over the spirit or the tone of my prayers since I abandoned a practice, which at the beginning of my missionary life I did not know to be even questionable. In the hymn book used in the mission to which I belong, some ten years ago the second personal pronoun was struck out of every address to God, and I am not aware that any one, native or foreign, has ever regretted the change. Personally I was delighted to see it, but I had nothing whatever to do with making it.

But while not seeing any necessity at all for the introduction of the second personal pronoun into our prayers, I confess I do not see how it can be rigidly excluded from translations of the Scriptures, and especially from translations of the psalms, though here a certain discretion should be used in regard to its introduction, and its wholesale employment is much to be deprecated.* The truth is this is one of the many matters in which one cannot be logically consistent. The laws of the Chinese language must be followed, and they must be also set aside in translating the Scriptures. It is a question of degree and a question to be decided by circumstances. On the one hand we cannot ride roughshod over Chinese idiom and Chinese prejudices. On the other hand we cannot be bound hand and foot by precedents that are not really applicable to the case in hand. However strongly the cultivated classes of China may feel about the impropriety of deviating from the present style of address, we cannot regard the present opinion of the

* Bishop Burdon's version of the Psalms affords an illustration of the way in which the pronoun 爾, without being banished from a translation, can at same time be very sparingly used. Nothing is lost, but very much is gained in this version by the frequent substitution of the word 主 for the second personal pronoun. One would like to know how the bishop if left entirely to himself would have dealt with the pronouns in St. John xvii. In his edition of the prayer-book, 爾 has no place in the Lord's prayer.

cultivated on this subject as being final. We know that Christianity has materially modified the languages of the West, and that it is modifying and will still further modify the language of China. We know that Chinese is not so inflexible as the scholars of China believe it to be. If it were so, the Chinese could never possess anything but a stunted and attenuated Christianity, for at the present moment it has no fit terminology in which to express properly many of the grandest and most important thoughts that God has given to the world through the Gospel of His Son. But all modifications of language must be within certain limits and moreover, they must be a gradual growth. These considerations C. W. M. seems almost entirely to disregard. He has a very simple and easy method of solving the difficulty he touches upon, and it is an enormous difficulty—the difficulty of settling on the right method of addressing God. He is a foreigner, and the foreign way of treating the question is the only right one. To address anybody without using the second personal pronoun, is distant, formal, cold. Thus he cuts the knot that others are trying gradually to untie by simply ignoring the genius of the Chinese language. “Our business as missionaries,” he says, “is not to adapt Christianity to the Chinese, but by teaching and reforming the Chinese to adapt them to Christianity.” That is very true and very good, and a sentiment that every one will assent to. But then it comes out that C. W. M. regards Western forms of speech and Western customs, even to the practice of sitting at prayer, which prevails in some religious bodies in England and in America as being ‘Christianity.’ What, he asks, would the English-speaking mandarin alluded to by Mr. Barber say if he saw people sitting during prayer? What indeed! If a heathen I suppose he would only laugh a contemptuous laugh and feel more repelled than ever from a religion which seemed to him to be wholly devoid of the idea of reverence. But if he felt as many Western Christians of my acquaintance feel, he would be *pained beyond expression* at the sight and inwardly wonder how any worshipper of God, who was not compelled by physical infirmity* to adopt such a posture, could ever possibly thus present himself before God in prayer.† Perhaps some Chinese Christians of the more reverent sort feel in the same way. I had intended to say something on the retention of 你 as a term for addressing God similar to Thou, Thy, Thee of the

* Cp. Ex. xvii. 12.

† I may be told that ‘David sat before the Lord,’ 2 Sam. vii. 18, but there is nothing to show that the Hebrew word (Yashav) here employed, refers to the sitting posture in this passage. It is continually used in the sense of ‘abide,’ ‘remain,’ ‘tarry,’ as e.g., 1 Sam. i. 22; 2 Sam. i. 1; and that is the most natural meaning to give the word here. Certainly no argument for sitting in prayer can be drawn from a single passage whose meaning is, at most, doubtful.

English, between which and the common 'you' of daily conversation there exists a very wide gulf, but space will not admit of more than a few words on this subject. It is true our practice is a very illogical one and one that may strike many persons to whom English is an acquired tongue as being very absurd. But whether the distinction between 'Thou' and 'you' is logical or illogical, it is a very real and a very important distinction. We might indeed be reminded that it is an *English* distinction which we have thrust into our Bibles and into the language of prayer and that no such distinction exists, either in the original of our Bible or in the language which the early Christians used in addressing God. Such an argument, however, carries no weight with us, for we know that originals can, strange to say, sometimes be improved on in translation,* and in this particular instance, as a matter of fact, habit has enriched the English language and has given us an invaluable distinction of usage, which neither the Hebrew nor the Greek had. Similarly it is possible that either by the use of 爾, even in colloquial translations, or in some other way, the Chinese may come in time to devise a method of addressing God, which will save psalms, prayers and hymns from being vulgarized as they are by the use of the ordinary 你 of conversation. It is not improbable that the solution of the difficulty, when it is arrived at, will not commend itself to foreigners as being altogether rational or logical, but if it is felt by the Chinese themselves to be in accordance both with reverence and also with the requirements of their language, that will be something.

In the meantime we as foreigners must do the best we can, only asking God to save us from teaching our converts any phraseology which may give them a wrong conception of what is implied in Christian worship. It will be a blessed day for China when native Christians of spiritual discernment, mental power, and refinement of feeling are raised up to settle as no foreigners ever can, many practical difficulties connected with the spread of the Gospel in this land.

F.

* An example of this is seen in our translation of the word κύριος in St. John xx, 15 and elsewhere, and Acts ix, 6 and elsewhere. The English introduces a distinction between the use of the word in these two passages, 'Sir' and 'Lord,' though in the original there is no such distinction. In this the English language shows a superiority to the Greek, and the translation is superior to the original, for it is certainly more becoming to use a different salutation to one supposed to be a gardener from what is used in addressing the Lord in glory.

Our Book Table.

證道五論 (Ching Tao Wu Lun).

This book of ninety pages, by the Rev. F. H. James, of the English Baptist Mission, consists of ten pages of introduction, followed by five discourses. The themes discussed are: Christian truth, after centuries of opposition, still remains; The truth has triumphed over all enemies; Preaching; Fellowship between God and man; The doctrine of rewards and punishments; The ignominious death of the founder of the Christian religion; The deadly hostility of the Jewish leaders; The long and relentless persecution of the Church in the early centuries of the Roman government; Corruptions in doctrine and heretical sects; Writings of opponents to Christianity, &c.,—are all used in a clear and forcible setting forth of the indestructible power of Christian truth. The discourse on preaching is a translation from an English author. The wisdom of presenting truth to those who are strangers to it, in a conciliatory manner, is emphasized. It is suggested that prominence should be given to truths which all are willing to admit: such as all have sinned against God; All things are governed by one only wise and powerful God; Every man has a soul; Man has but a short time to live; Since God is supremely holy and good, all men should submit to His laws. In this book facts are set forth in a way which permits them to make their own im-

pression. The interesting and clear way in which the truth is stated should carry conviction to the unprejudiced reader and awaken a desire to know more.

H. C.

升沉寶鑑 (Shing Ch'in Pao Kien).

This is a book of thirty pages, by the same author. In short paragraphs the following truths are set forth in a manner well calculated to hold the attention of the reader: Peaceful death; Gratitude to God's grace; The duty of seeking true happiness; The consideration of death; Making peace with God; Proofs of the doctrine of rewarding the good and punishing the evil and that this done by God; Evidences of God's omnipotence and omnipresence; Perfection in goodness, justice, holiness, kindness and trustworthiness. The book ends by giving a list of some books treating on Christianity. As this book will probably be read by many who are not yet acquainted with the scriptural method of salvation through faith in a risen Saviour, some would doubtless like to have seen, if only in a few lines, a fuller statement of this vital truth. No doubt Christians and others will find much that is healthful, stimulating and suggestive in reading this book. Both books are written in Easy Wên-li and are printed from blocks cut at Chinanfu.

H. C.

Editorial Comment.

THERE is great force in this remark by a devoted toiler in the field of China: "What we can bring to the heathen will be the sum of our Christian character. What we are will be our message. There is a deep and intimate connection between

the man and the message." Human nature will demand as much, and it is necessary and right that it should be so. Theories of truth, however eloquent, have little power; incarnations of truths are all-powerful.

THE antagonisms to missionary work in China are manifold. Pagan superstition is a Briarean monster of hideous mien: at every point of attack he is ready with determined repulsion. Popular ignorance, impervious and omnipresent, as it will often seem, does not easily surrender to the Gospel message. But our brethren in Asiatic Turkey are confronted with even a more discouraging aspect of affairs. Mahomedans in that part of the world have been scandalized for centuries with the absurdities, inconsistencies and immoralities of nominal Christianity. Ever since the Crusades, they have seen much to excite their prejudice and contempt. No marvel if it should take sixty years to live down the scandals of six hundred.

A FAMOUS preacher in America puts on record his conviction "that the theological seminary which leads all the rest in the coming age, is that in which the student finds the most complete and thorough equipment in the word of God in his own vernacular." It is on this principle that the Bible Societies have done so much to provide the pure and simple words of life in the speaking tongue of every man. There is a growing movement in the U. S. A., which has for its object the provision of chairs of the English Bible in educational institutions to be filled by the best men in the land. We may properly make use of classic learning in our mission school and tract work, and doubtless much respect is due the native idea of Wên-li style; but in order to an effective propagandism and a clear understanding on the part of "the masses" of applied Christianity, we must make increasing use of vernacular agencies, not despising even the patois or a provincial form of speech.

RAM CHANDRA BOSE, of Lucknow, India, who has held high position as a Christian teacher and a literator, has recently developed tendencies toward High Churchism of the extreme Romish type. He makes the further mistake of holding up what is sometimes called "The Primitive Church" as a standard of spiritual truth. It should not be forgotten that Christ and his word are the standards of spiritual truth. That false doctrines and

heretical practices were fostered in the Churches of Antioch, Galatia and Corinth, no one can deny who has read with attention the letters of St. Paul. It should be the boast of the Church, born out of heathenism through modern missions, that there is only one all sufficient God-given rule of faith and conduct, and that is found neither with the "Christian Fathers" nor in the "Primitive Church."

THE temple proper of Egypt was a sacred depository, within whose walls certain fêtes were celebrated and processions organized, and the hallowed vessels carefully stored away. Inside, a sombre gloom prevailed; and the darkness, so far as we can learn, was never relieved by artificial light,—betokening the mystery of the ceremonies and the faith esoteric. Here no public worship was performed nor were the faithful permitted to congregate for public prayer. Wholly different from our idea of a church, the fane must be regarded as a kind of royal oratory, erected, usually, *ex voto*, as a token of piety from the king. Series of pictures, disposed in tiers one above the other, covered the walls of the chambers from top to bottom; and these invariably represented the king on one side presenting an offering and a petition, with one or more divinities on the opposite side in the attitude of attention. Being exclusively the personal monument of the king, the temple on its exterior was appropriately decorated with battle-scenes and other tokens of princely power and grandeur.

All this is wide apart from the Christian concept of a house of worship. The sacred edifices of paganism in Eastern Asia, and the uses to which they are devoted, are a nearer approach to our ideal. Protestants in China cannot approve a gaudy and idolatrous style of interior adornment, such as is necessitated by the *latria* and *dulia* of our Roman Catholic friends. Nevertheless, we may well consider whether sufficient attention is being given to beautifying our chapels. That they should be made pleasant and attractive to all comers, perhaps none would care to deny. But, above all, the place of assembly for Christians should be known as "a house of prayer." If this

idea of immediate approach into the presence of the Father of the spirits of all flesh is lost sight of in ceremonial observance, we have made but little improvement on the rites of heathenism.

MAJOR VON WISSMAN, the celebrated German African explorer, although himself a Protestant, has freely criticised the missionary work of the evangelical Germans in the Dark Continent. He declares that the Catholic Church exercises stricter discipline and uses a form of worship more impressive to the native imagination than the less picturesque service of the Protestants. He also thinks that Romish missions are better adapted to train the Africans, because they lay hold of the human side first, gradually preparing the heathen for the appreciation of Christian doctrine. He approves the Catholic practice of buying children sold into slavery, by means of which entire control of them is secured and their thorough education on religious lines becomes a ready fact. It is a question, however, whether these criticisms are more of a compliment or of a censure upon Protestant missionary methods, since the Major's idea appears to be that savages should not at once be taught the nature of Christianity,—that it is better to lift these heathen tribes a little way up toward Romanism than to attempt the hopeless task of trying to impress their benighted minds with the more sober instruction of evangelical missionaries. We imagine that to teach the natives civilized ways of life in connection with the Gospel, would be a practical solution of the difficulty. This critique of the valiant Major has one suggestion of value to missionary workers in a semi-civilized country,—that in respect to the education of young children. Probably not enough attention is given by Protestant missions to the very early training of the little ones, in whose young and tender minds the principles of Christianity might be inbred and inwrought.

OUR readers will find in the present issue of this magazine an account of a visit to the N.-E. coast of Asia by an American cruiser. This fact, and the incidents narrated, will command the attention of those who are interested in

whatever pertains to the old-world continent on which we live. It is just possible that the projected Siberian Railway, and the scheme recently broached of connecting Vancouver in British Columbia with Behring Straits by a railway through Alaska, will turn all eyes, both from East and West, to those "ends of the earth."

A RECENT issue of the *N.-C. Daily News* contains an elaborate discourse under the title "*Defensio Populi ad Populos*;" or, The Modern Missionaries Considered in Relation to the Recent Riots." The writer purports to be "A Chinese." It is not here affirmed that there is any concealment as to the authorship, and we do not even intimate such a thing. We remark, however, in passing, that it would be very easy, on a line of reasoning known among theologians as the "higher criticism," to prove that either the writing in question came from the hand of a foreigner or had its inspiration from that source. "A Chinese" assumes to speak for the people, and in elaborating his position, lays himself open to a reply from the standpoint of *argumentum ad ignorantiam*. We shall be content, however, to show that he labors under grave misapprehension in a number of particulars. A question is raised of the supernatural or miraculous in the Scriptures of Divine truth; and the application made, when viewed in the light of accepted Christian teaching, is a striking example of *reductio ad absurdum*. It is assumed that the riots were a fitting expression of popular hatred toward foreigners; whereas the fact is apparent that in nearly every instance trouble was incited by the few and not the many. It has been too evident that rebellious designs were entertained against the government; while the authoritative expression of sentiment has been favorable to foreign interests, both missionary and commercial,—as we know from the Imperial Edict and from proclamations issued by magistrates of every grade.

That missionaries do not antagonize what the Chinese hold as "the highest and most sacred,"—"their light, their

culture and their literary refinement,"—is quite evident, as the classics are made much of in our schools and in public instruction. There is significant reference to "that mass of impenetrable darkness that goes under the name of missionary publication in China." Does the writer know that the Scriptures have been translated into elegant Wên-li, both High and Low, and in polished Mandarin? Has he seen the scientific, historical and religious works of Drs. Martin, Edkins, Williamson, Wylie, Mateer, Fryer, Faber and others? Is he acquainted with the literary magazine conducted by Dr. Y. J. Allen and his able corps of assistant editors, which is read and highly appreciated by many of the educated class? Doubtless, there are certain tracts and books issued from the mission press which have little merit; but it is certain that a very large proportion of "that mass" is neither dark nor impenetrable to the average understanding, but has power both of adumbration and illumination,—as an ever-increasing multitude can testify. "The whole missionary enterprise in China, taken at its best, is but a huge scheme of charity for unemployed professional persons." This will be a new and bewildering idea to many who were under the impression that they had sacrificed something in coming from comfortable home positions at the urgent solicitation of the appointing power; and to volunteer workers in a field where their best days are spent in vexatious labor, under peculiar perils—especially in the interior—to the constitution and to life itself, with only moderate material compensation and deprived of accustomed intellectual, religious and social advantages. Some have devoted their fortunes as well as their lives to the work. But we have long been familiar with the slowness of the Chinese mind to grasp the idea of disinterested benevolence.

We confess to a degree of sympathy with the criticism made upon those missionaries, who,—if there be any such—preaching mercy and loving kindness to the people, "threaten them with shells and grape shot." It should not be forgotten, however, that such is not in

general the missionary spirit; and that in the late riots it was frequently a question, not of retaliation or revenge, but a question how best to defend oneself and one's family from robbery and murder. The Taiping rebellion is made to stand as the type of all the miseries which missions have brought upon China. Probably "A Chinese" has never learned that this fanatical movement was, after due investigation, utterly repudiated by missionaries. Its leader was never a recognized convert, and his followers, though possessing some crude elements of truth, were sadly ignorant of the spirit of Christianity. The Taipings were not a necessary product of ideas imported from the West. There had been for a long time among the people, as there is now, a widespread inclination to give up idolatry and a feeling of revolt against the rule of the Manchus, which found expression in the first great opportunity that came to them. It is, moreover, a fact to be noted that the reigning dynasty was saved from impending destruction by the skill and valor of a Christian commander.

Imperfect methods of propagandism are to be deplored, and we concede the right of both friend and foe to insist on conformity to wisdom and practical sense in teaching and preaching; although the teacher or preacher must himself be the ultimate judge in such matters. It is possible that the effort at "intellectual enlightenment" and works of "charity" have been pushed forward in certain quarters at the expense of pure evangelism, or the "moral elevation of the people." It may be that some of our homes and hospitals are built on a scale to unnecessarily suggest extravagance; although, after a rather extended observation in both the treaty ports and in the interior, we are prepared to affirm that the instances of which even this may be said, are comparatively few; and it should be remembered that much of the building by foreigners in China has necessarily been of the nature of experiment. It would not be surprising if, after diligent searching,—for we wish to be entirely ingenuous in this mat-

ter,—examples could be found of good men being guilty in some trying moment of practising "petty tyrannies" to those among whom they live,—Westerners are so thoroughly imbued with an idea of "superior" and "inferior" races. But, while it would be folly to claim infallibility either for men or measures, we feel sure that Protestant missionary policy in China is the outcome of the best Christian thought of the age, and the men and women carrying on this great modern movement are, as a class, actuated by refined and exalted motives.

Much stress is put upon the assumption that the converts of missionaries are "the outcasts of Chinese society." Many of them are certainly from the poorer classes, demonstrating that now, as ever, the religion of Jesus is the friend of the needy and oppressed; but the use of the term "outcast" in this connection, and in any proper sense of the word, is wholly out of place. The native Christians, as a body (we now speak for adherents of Protestantism), are characterized by thrift, growing intelligence, and many of the virtues that appertain to good citizenship, while not a few of these converts are eminently respectable as men of business and ornaments of professional life. If indeed the lower classes of the Chinese are by that fact regarded as "outcasts," Christianity manifestly has a mission in this country. We are asked to consider that the large staff of Chinese-employed foreigners "do not believe in what the missionaries say." This is rather vague, but we suppose the idea is that these men reject the system of morals enforced by qualified teachers from the West. While the assertion is far too sweeping, we must acknowledge that it is largely true. The claim is made that "the very coolies in the consulates know that the missionaries, as a body, are not looked up to by the latter class of foreigners (the Consuls) as their moral teachers." This means that, in the opinion of our critic, the respected and honorable gentlemen referred to are natural enemies of Christian endeavor in pagan lands. We do not care to dwell here, but take pleasure in referring to

one Consul, who was known a few years ago at one of the outposts as a faithful attendant of Protestant services conducted by resident missionaries, and as the promoter of many good works. A British Consul is the active president of the Board of Trustees of a Chinese college conducted by Americans. Another official of said rank is accustomed to favor with his presence missionary social and religious gatherings, and who has made the notable declaration that he considers it as much his duty to protect the Christian worker who sells a tract or book as the foreign trader in trafficking a bottle of rum. We might speak of yet another Consul, who is frequently present at the Sabbath morning Chinese service in his locality, and who, on occasion, addresses, through an interpreter, native audiences to their pleasure and profit. We have known foreign ministers and Secretaries of Legation who were reverent worshippers in the house of God, with missionaries both in the pulpit and in the pews. Doubtless there are instances where a foreign official does not identify himself with certain denominational forms of Christian activity, because of sympathy and affiliation with other forms not within his reach. It is, nevertheless, a matter of regret that the official representatives of Christian powers, in a vital sense representatives of the Churches, do not more generally stand for the full dignity of their office.

The writer whom we have thus briefly traversed, closes the appeal with a question which implies that in his belief the time has come when "foreign governments should be asked, in the interests alike of Chinese and foreigners, to undertake, if not the entire withdrawal, at least some modification of the missionary enterprise in China." It is scarcely necessary to say that neither of these things is at all likely to be done. In those countries whence have come evangelizing influences to the Far East, the religious sentiment is very powerful, and no government would for a moment think of interfering with the well-considered plans of any responsible ecclesiastical body. We are here by treaty

right, and the Imperial authority recognizes with equal emphasis the missionary and the merchant.

From whatever source this latest and noteworthy criticism of missions may have emanated, and whatever its real *animus*, we are not unthankful for the opportunity of viewing ourselves in the light of the worst that can be said by unfriendly observers; and only regret our inability to find no more than two or three grains of truth in this presentment, on the principle that a wise man will learn wisdom even of his adversaries.

LATER.—A correspondent of the *Daily News*, signing himself "Anglo-Chinese," announces his belief that "A Chinese" is absolutely right." A British subject, who, it is fair to assume, has received a Christian education, deliberately publishes to the world his entire sympathy with the pagan idea of expelling from China the enlightening and redeeming

influences of a civilization which is the pride and glory of his own land! It seems almost incredible that any man from the West could so deliberately ally himself with a native sentiment which antagonizes the foreigner as such, whatever his profession or calling. Should the coveted opportunity present itself, our unknown friend would be mobbed and done to death as quickly as would a missionary. There is no greater folly than to suppose that "A Chinese" is sincere in the attempt to flatter merchants into a belief that they are wanted. The undoubted object is to divide Europeans into warring factions, and thus to weaken, and, if possible, break their hold on China. Nevertheless, we believe there is among the natives a wide feeling—and it grows apace—favorable both to the work of missions and the enterprise of commerce.

Missionary News.

—Rev. Charles Leaman, of the Presbyterian Mission at Nanking, sends to the Agent of the American Bible Society a welcome remittance, accompanied by the following note:—

"I am glad to forward you the inclosed sum, which our little Church here has gathered up since the Chinese New Year for the work of the Lord in all the world; and this small sum they think can be made most useful and be put to the use they wish for it, by giving it to the Bible Society for the distribution of Scriptures, pure and simple, without note and comment. You will please receive this, then, for the general work of your Society."

—Dr. McFarland, of the London Missionary Society in China, tells a story of a man who came forty miles for medical treatment, and who, after he was healed, began thanking the doctor. Dr. McFarland said, "Don't thank me, but *Lao-tien-yeh* [the true God]; I am only the instrument." The poor man, kneeling down, bumped his head to all four points of the compass as a token of his gratitude, not knowing exactly in what quarter *Lao-tien-yeh* resided. This gave a grand opportunity for preaching Christ.

—It is said that the Christians in Ceylon have four methods of giving for the support of the Gospel. First, the tithes of their earnings; second, the offering of the trees—the setting apart by each family of a cocoanut tree, the produce of which they sacredly devote to benevolent purposes; third, the offering of labor—devoting a certain amount of time to work in the interests of the Church; fourth, they reserve a handful of rice from every day's meal.—*Life and Light for Women*.

—The number of missionary stations in Africa now exceeds 500. There are 400,000 converts, and the number is increasing at the rate of about 25,000 a year. Within five years, more than 200 natives have suffered martyrdom for their faith. Along the West African coast thirty-five languages, or dialects, have been mastered, and portions of the Scripture and various religious and educational books and tracts have been translated and printed, reaching thus about 8,000,000 people.

—Archdeacon Moule, addressing an audience in England, said: "Three months before that the Bishop was conducting a confirmation in Ningpo. My

dear son Walter, who was in charge of the college during Mr. Joseph Hoare's absence, presented to his uncle some lads from the college. He asked one of them a question, which we may well ask ourselves to-day. 'Tell me,' he said, 'when your Saviour's name is blasphemed or spoken lightly of, how do you feel?' 'Feel, sir,' he replied, 'pierced with thorns.'

—The Rev. F. G. Macartney has baptised a Sikh, with his wife and child. The man, more than twenty years ago, while on a pilgrimage to the tomb of a famous Sikh saint, received from a sepyo a copy of the Gospels and the Acts bound in one volume, by reading which he became convinced that Christ was the true Guru. Even ten years before that he had been seriously impressed by reading some Christian publications which had fallen into his hands at Ludhiana, in the Punjab. Mr. Macartney says: "Of those I have baptised in a humble position of life, none, I think, have shown such simple, childlike faith as these adults."

—Dr. E. P. Thwing, of Brooklyn, N. Y., with his wife, son and daughter, hope to take up mission work in China next year. Mrs. Thwing and son speak the Cantonese, having already laboured in China as volunteer workers. Dr. T. expects to find the Asylum for the Insane in operation, which he aided in projecting last season at Canton. Another son is in charge of a hospital at Sitka, Alaska, and pleads for a Maternity ward for women about to be mothers who are, as is the custom among those savages, turned out of doors at that time when they most need attention and sympathy, to bring forth their young under the forest trees for a covering and the snow as a bed.

—Dr. Mabie explains how results are obtained from medical work among the heathen. He says: "When a man has become an in-patient in a hospital (not a mere hanger-on of a dispensary), where probably he must lie in bed for several days or weeks, and while under treatment, must observe unselfish, unpaid-for, skilful attention from the Christian surgeon or nurse; he must begin to study about it. It is then his heart will melt and open. For the first time since he was born he will realize what benevolence is. This sense is fundamental to any apprehension of the Gospel. It is also index of a radical change in the man's estimate of the missionary as a representative of the Gospel. The Christlike has dawned on the heathen. Still further, when the patient shall have recovered and returned to his home, he will carry the report and spirit of the place where he has

found healing. Again, as in Christ's time, the mercy shown becomes authentication of a heavenly mission. Dr. Gillison, of Hankow, told us that he had often been thrilled with the deepest emotion to observe the awakening of appreciation, and so of a man's moral sense, as if by miracle, as the result of some slight attention bestowed on a patient. It might be from only the tucking in of a man's foot exposed to a draught of air. He further testified that as the result of two operations for cataract on the eyes of two sisters from one household, a village was opened to the Gospel, nearly a whole clan was converted, and a promising Church organized."

—Rev. W. P. Buncombe writes thus to the *Church Missionary Gleaner*: "When I was coming out to Japan, three years ago, I was often told that in about ten years, i.e., seven years more—Japan would become a Christian country, not needing missionaries! To-day there are forty millions in Japan, and not 40,000 Protestant Christians, i.e., one in 1,000. For every two Christians there are five Buddhist temples, not to mention Shinto temples. There are 10,000 more head-priests of Buddhism than there are Protestant Christians, and for every single Christian of every denomination at least two Buddhist priests (not head-priests). So there is a population of over thirty-nine millions of Japanese without a single Christian amongst them. Once more, if all the Christians in Japan were congregated in the city of Osaka (500,000), there would be in that one city four times as many heathen as Christians, and not a single Christian in any other part of the country. No, Japan is not yet a Christian country; and there is room and need for hundreds, if not thousands, of missionaries and native evangelists, if this people is to be saved ere the Lord come."

—Miss Kate Marsden is now in Siberia prosecuting her work. She writes that at Ofa she met Bishop Dionysius, who has lived forty years in that district, and his description of the situation of the poor lepers is simply dreadful. He confirms the report that the natives do hold the secret of an herb, which in some cases cures, and in all cases greatly relieves the lepers, but having been among them so long, he is afraid that her mission will tax her strength too much. She adds: "He can hardly understand how gladly and thankfully I ask life and health to go among these poor lepers as a messenger of peace, and try, by God's help, to obtain the secret of this cure, which if only it relieves the

250,000 lepers of India, is worth many lives far more worthy than mine. As to the condition of the lepers where I am going, beyond Yatrutsk, his Lordship's description is too truly awful for me to repeat."

—Mrs. Isabella Bird Bishop, who two years ago went to Cashmere, India, and founded a hospital, determined to visit the sacred city of Lhasa, the capital of Thibet, a place never yet profaned by the foot of a foreigner. She reached the outskirts of the province unmolested, and the Thibetans hardly knew what to do with her. They could send a man about his business under menace of death, but even they hesitate about treating a woman in such cavalierly fashion. So she was told that she might go to Lhasa in safety, but that the official of every village through which she passed would lose his head for letting her through and every district through which she passed would be heavily fined. This was too much for her, and she promptly retraced her steps.

—On August 19, 1856, Rev. William Burns arrived at the city of Chao-chow Fu, south China; he had gone there in order to preach the Gospel and do colportage work, when suddenly he was arrested and the same night examined before the district magistrate (Life of William Burns, p. 290). The magistrates decided to send him to Canton. It was the time of the Taiping rebellion, and, in addition to this, his arrest took place immediately on the eve of the war which that same year broke out between Britain and China. Had he arrived at Canton just a very little later, while the events begun by Commissioner Yeh were in progress, death would have been the probable result to the missionary. Now compare an entry made by Mrs. Stewart Sandeman, at Perth, Scotland, in her diary, of date 28th December of the same year: "Mr. Burns was safely kept through his arrest and imprisonment in China. Comparing the dates I find that we were met in prayer for him during his dangerous journey under guard of the Chinese officials." (Memoir of Mrs. Stewart Sandeman, p. 177).

—Christianity does not propose to compromise with any exotic system or philosophy in order to an additional momentum in its awing of victories over the propagated sophistries and religions of past ages. It has come to conquer! Confucianism would like to grow in the same garden and be recognised as a kindred plant, but the inseparable and accumulated accretions which have almost changed the whole vista of the system, cherished by the illustrious sage, make it almost impossible to place the

valient features of either faith side by side without immediate conflict. Yet there is an evident desire to make some compromise which might bring the two systems on level ground where some general and decisive understanding would prove beneficial to two great religious systems of ancient perpetuity and present power.

One of the missionaries in Nanking was conversing with a Confucian scholar, who, after a long and interesting survey of the respective positions, with much earnestness asked, "*Cannot some compromise be made? I recognise inestimable advantages in each system. We are willing to yield if you are.*"—Rev. Wm. Remy Hunt.

THE CHRISTIAN VERNACULAR SOCIETY OF SHANGHAI.

The vernacular used in Shanghai and vicinity is substantially the same as that of Soochow, and it is thought to be used by from ten to twenty millions of people, or, at least, can be understood by that number. It is the language of the most populous part of the most populous of China's provinces. To provide Christian literature for these millions is an undertaking of no small importance, and since the beginning of missionary labor at Shanghai no less than 200 editions of religious publications in the Shanghai vernacular have been issued by different missionary societies and individuals; but much of the labor thus given in preparing and publishing the books needed in school and church and other educational and evangelistic work, has been lost for the lack of united effort. To economize the time, labor and financial resources of missionaries, and to encourage the preparation and distribution of vernacular literature, the Christian Vernacular Society of Shanghai was formed. The last annual meeting was held in May, and at a subsequent meeting of the Executive Committee it was deemed expedient to furnish for publication to THE RECORDER and to the Messenger some account of the work of the Society and its plans for future usefulness.

Since the formation of the Society much valuable information has been obtained concerning books already published in the vernacular, and a library of more than 150 publications (including different editions) has been collected for the Society. A catalogue of works now in use and for sale has been published, and most of these works have been placed on sale at the American Presbyterian Mission Press, which is the Society's repository. A new catalogue is being prepared and will soon be published.

The Society is publishing a weekly lesson paper in Chinese character, and also a monthly Sunday school paper, containing short stories and articles designed to interest the young, and something has been done in the way of encouraging the preparation and publication of other vernacular literature by individuals.

Not the least important work which has been done is that connected with the department of Romanization—in charge of a special committee. A union system of Romanization was reported by a representative committee, and, after a few changes, was unanimously adopted at a meeting of missionaries of the different societies. The disagreements of years having thus yielded to the desire for union in this important work, a Romanized Primer was soon published by the Society, and this is being taught in a number of mission schools with encouraging success. A book of scripture texts, "Words of Comfort," has also been published, and a "Syllabary of the Shanghai Vernacular," invaluable to students of the language working in Shanghai—is the latest publication. It contains some 4500 characters, with pronunciation according to the new union system, and a reference to Williams' Dictionary for further explanation.

At the last annual meeting Rev. Y. K. Yen gave a very interesting address on "The Place of Vernacular Books in Our Day Schools." The address was of such interest that Mr. Yen was requested to give the same in Chinese at a meeting of native teachers. This meeting was held on the 18th of July last, and it is hoped will do much toward bringing about a more advanced and efficient method of conducting these valuable adjuncts of missionary work.

The Society has partially arranged for three meetings of missionary workers—the first to be held in September (or the first part of October) and to be addressed by Rev. E. H. Thomson. The design of these meetings is to discuss some subject of practical nature, bearing on educational or other missionary work in the Shanghai Vernacular.

To encourage our Chinese friends to write in the vernacular on subjects of practical interest, a prize of five dollars is offered for the best essay on the "Education of Girls" (女孩讀書), to be handed in by November 1st. Three dollars is offered for the second best and two dollars for the third. The essay is to have no more than 2000 and no less than 3000 characters.

In these and other ways the Society is seeking to promote the cause of Christian literature in Shanghai and

vicinity, and it is hoped that many may find in this article suggestions which will be helpful in other localities.

The officers of the Society are as follows:—President, Rev. Y. K. Yen; Vice-President, Miss Laura Haygood; Secretary, Rev. J. A. Silsby; Cor. Sec., Mrs. J. M. W. Farnham; Treasurer, Rev. E. F. Tatum; Additional Members of Committee, Rev. E. H. Thomson, Mr. Gilbert McIntosh and Dr. J. M. W. Farnham.—Rev. J. A. Silsby.

THE RECENT RIOTS.

The *San Francisco Chronicle* publishes a private letter from Lieut.-Commander Marthon, of the *Palos*, to his wife in San Francisco. The letter is dated Kiukiang, June 5th, and in it Commander Marthon writes as follows:—

I left Shanghai on June 3rd, early, bound for this place, to be present in case of an outbreak, which was expected. We proceeded to Nankin, but did not find any foreigners at that place, and continued up to Wuhu, the scene of the late burning of Church property. I communicated with Her Britannic Majesty's ship *Linnet*, and was informed all was quiet, but that two days before the Chinese authorities brought some men down to the shore opposite the ship, in sight of all hands, beheaded them. They were said to be ringleaders in the late riot.

I continued up the river and reached Kiukiang at noon of June 6th. Here I learned of a riot taking place the night before at a place called Wusueh, twenty-six miles up the river. It was reported that two men were killed, and there were some women and children in the place. I at once proceeded up the river and reached there at 5.30 p.m. A Customs Chinese clerk came off and informed me of the riot, and that the bodies of the two men were lying where they were killed. I armed myself and told the Chinese clerk I wanted to go and see the place and bodies. We went ashore, procured some guides from a Chinese gun-boat and proceeded into the city, a mile, where I was shown the body of a missionary named Argent, lying on his back, just as he fell in the gateway at the door of the Church. The Church and school had been entirely gutted of everything movable. I took a good look at everything and started for the other body, which was several squares distant. I found it lying in the middle of the street, covered with old mats. It was that of Mr. Green, Custom House officer of this place. Just beyond him were the walls of a dwelling house, entirely destroyed. The other one in the rear

was empty of everything, but the floors and walls. It was set on fire, but did not burn. I took a good look and thought I had better return, as it was near sunset, and I alone in a large and strange city.

I was soon aboard the ship. Before leaving the shore I asked to be allowed to have the bodies and take them to Kiukiang, but was informed that the bodies had to be held for inquest before they could be removed, and that could not be held yet. Next morning at 6 o'clock the Chinese clerk came off with an invitation from the magistrate to be present at the inquest on the bodies. I at once accepted, and at 9 o'clock, with the officers, I went on shore and met the mandarins, and with an escort of Chinese soldiers, three with tridents, two with halberds and eight with old muzzle-loading rifles, started out, going as I had the evening before.

The table and chairs in the court room were decorated in official colors and emblems, and the furniture of the desks in a like manner. The magistrate took his seat, I alongside of him, and made a short address. Then a yell went up, repeated three times, then a crier said something, and yells, beating of drums, &c., were repeated. One of

the court messengers threw a headless cock into the corner of the room, and the court was formally opened. The magistrate then gave orders to one of the court messengers to examine the body of the late Mr. Argent. Having done so he appeared before the table, fell upon both knees and read from his notes the number of wounds, their breadth and length. The magistrate then asked me to view the body. I found the body had been moved, stripped and washed, though lying on its back. We examined it, and then it was turned over and the same form gone through. The body was then dressed in European clothes and placed in a Chinese coffin, with about one inch of lime in the bottom, and the lid put on.

Then a messenger brought two long strips of paper with Chinese characters on them. The magistrate that signed them dipped his brush in vermilion ink, drew it through a line of characters, and at the same time repeated something. He kicked over the table, throwing the brush away, and the court raised a yell; fire crackers were burnt, drums beaten, and the proceedings of the case closed. In the case of the late Mr. Green everything was the duplicate of the first. So ended the inquest.

Diary of Events in the Far East.

August, 1891.

1st.—The Queen, having given her sanction to the Sunday Observance Ordinance in Hongkong, the Ordinance comes into force on this date.

5th.—It is learnt from a Blue Book just published that owing to the inadequacy of the Chinese redress for the anti-foreign riots, the Cabinets concerned are concerting a joint intervention.

—About two weeks ago a riot was reported at Yün-yang-shien, a little less than half way from Ichang to Chungking. The property of the Roman Catholics, the only missionaries there, is said to be in ruins.

11th.—A United States squadron has been ordered to China, in connection with the expected troubles.

13th.—We have news from Peking that the British Government has put the three following questions to the Tsungli Yamèn:—

(1.) Why was not the recent Edict despatched by telegraph throughout the Empire?

(2.) Why was the Wuhu magistrate, who did his best, degraded, while his superiors, who would not help, were not degraded?

(3.) Why is the punishment of the guilty delayed? It is stated that the opening of Hunan is to be insisted on in the final settlement of the present troubles.

17th.—England and France are pressing China for an indemnity for the late outrages. When the Hunanese drove the telegraph erecting staff out of their

province, they burnt 1200 telegraph poles.

18th.—The Cabinets of Europe, however, have taken the China question seriously in hand, and they have determined that there shall be no more anti-Christian outbreaks, and that Hunan shall be effectively tamed by foreign force if the Central Government is unwilling or unable to carry out that work."

21st.—The three above questions, put by the British Government to the Tsung-li Yamèn, were answered as follows:—

(1.) It is not the custom of China to send edicts by wire.

(2.) The Magistrate was degraded for other reasons.

(3.) That two culprits have been executed, and several others punished according to their offences.

25th.—Dr. John says in his article, "Poison, whose sale should be stopped, that a collection of documents called the 經也文, in 120 books, and which Mr.

Timothy Richards called the Blue Books of China, is to be found in every Yamèn and in thousands of private libraries. Two books of the supplement are devoted to Christian missions. Anything more false, disgraceful and inflammatory it would be difficult to find, even among the vile placards of Hunan. The Foreign Powers have decided that the Hunan publications shall cease, because they poison the minds of the people. For a still stronger reason they ought to decide that these two books shall cease in their present form, because they poison the minds of the officials and scholars.

A friend from Nankin writes us: The students are constantly asking, "What are the foreigners going to do about the troubles that are past?" They say that they can never consent for Hunan to be opened to foreigners.—*N.-C. Daily News*.

Missionary Journal.

BIRTHS.

At Han-chang Fu, Shensi, June 29th, the wife of Rev. ALBERT HY. HUNTLEY, of a son.

At Wei Hsien, Shantung, on Tuesday, June 30th, 1891, the wife of Rev. F. H. CHALFANT, of a son.

At Ningpo, July 4th, the wife of Rev. V. F. PARTCH, of a son.

At Wuhu, July 28th, the wife of W. S. JOHNSTON, Alliance Mission, of daughter.

At Chong-king, August 18th, the wife of Rev. J. CAMERON, M.D., of a daughter.

DEATHS.

NEAR New York, U. S. A., Rev. W. J. WHITE and eldest daughter, of

Presbyterian Mission, Macao; killed in a railway accident. By telegraph.

At Han-chong Fu, Shensi, June 30th, the infant son of Rev. and Mrs. ALBERT HY. HUNTLEY.

At Sin-ch'ing, Shantung, China, on July 25th, 1891, of pernicious malarial fever, DONALD MARSHALL, aged 19 months and 6 days, dearly beloved son of the Rev. Mr. and Mrs. J. GOFORTH, of the Canadian Presbyterian Mission to Honan.

At Hankow, August 7th, ANNE ELIZABETH, wife of Fred. Poole, of the Wesleyan Mission, Teh-ngan.
